GREATEST THOUGHTS ABOUT GOD

J. GILCHRIST LAWSON

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GLEANED FROM MANY SOURCES BY

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PREFACE

For the greater part of his life the compiler of this volume has been collecting the greatest thoughts of the greatest thinkers on the greatest themes. Having found appreciative publishers and appreciative readers for his books "Greatest Thoughts About the Bible" and "Greatest Thoughts About Jesus Christ," he decided to compile this volume on the greatest of all themes, "Greatest Thoughts About God."

During the years the compiler has engaged in evangelistic work in the United States and Great Britain, he was able to consult the best books in the best libraries of America and Britain and to glean the best thoughts from them. While engaged in journalistic work, for five years, for the leading religious papers, in London, England, he was brought in contact with most of the religious leaders of the world and garnered the best thoughts from them. Through his connection with the religious publishing business during the last ten years, he has been able to collect the best thoughts from all the leading religious papers.

Owing to the exceptional privileges which have been given to him by the providence of God, the compiler of this volume is able to give to the world the very cream of religious thoughts concerning GOD. With a grateful heart to the kind providences which have enabled him to do so, he now dedicates this volume to the glory of God and for the public good.

JAMES GILCHRIST LAWSON.

CONTENTS

	PAGE
Definitions of God	9
Nature a Revelation of God	13
Existence of God	28
Eternity of God	40
Supremacy of God	44
Sovereignty of God	47
Personality of God	50
Trinity of God	51
God the Creator	53
Attributes of God	56
God Infinite and Incomprehensible	60
God Unchangeable, or Immutable	71
Omnipotence of God	73
Omniscience of God	77
Omnipresence of God	84
Universality of Belief in God	95
Literary Men's Belief in God	107
Poets' Belief in God	112
Statesmen's Belief in God	116
Famous Lawyers' Belief in God	121
Philosophers' Belief in God	123
Scientists' Belief in God	128
Admissions of Skeptics Concerning God	132
Character of God	144
Love of God	148
Holiness of God	157
Justice of God	158
Grace of God	164
Mercy of God	176

PAGE

Goodness of God 189
Longsuffering of God 200
Grief of God 206
Guidance of God 207
Glory and Riches of God 214
Providence of God 218
Will of God 227
Anger of God 230
Faithfulness of God 239
Truthfulness of God 241
Fatherhood of God 242
Invisibility of God 251
Kingdom of God 253
Names, Titles and Symbols of God 254
God's Hatred for Sin 260
The Indwelling of God 267
Our Dependence on God 270
Benefits of Trusting God 275
Seeking After God 289
How God is Revealed to Us 291
Love for God 292
Serving God 294
Fear of God 297
Neglecting and Opposing God 299
Blaspheming the Name of God 308
False Beliefs Concerning God 310
Proverbs About God 312
Index 313

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DEFINITIONS OF GOD

BIBLE DEFINITIONS OF GOD

God is a Spirit.—John 4:24.
God is love.—1 John 4:8.

GOD CANNOT BE DEFINED

As the human mind is finite, and conceives by defining the limits of its thought, and as God is known to us to be infinite, it is evident that the human mind can never be capable of conceiving God adequately as He is, or of defining His being.—Hodge.

"GOD" THE GREATEST WORD

In form, the word "God" is small indeed, but in meaning it is infinite. It expresses the greatest thought that ever entered the heart of man. It is lisped by the children, read and known of all men; but also inscribed at the zenith of the universe, and shedding its glory on all below it.—H. W. Everest.

NO MEANS OF DEFINING GOD

What is God? The telescope by which we hold converse with the stars, the microscope which unveils the secrets of nature, the crucible of the chemist, the knife of the anato-

mist, the reflective faculties of the philosopher, all the common instruments of science, avail not here. On the threshold of that impenetrable mystery, a voice arrests our steps. From out the clouds and darkness that are round about God's throne, the question comes, "Canst thou by searching find out God? canst thou find out the Almighty to perfection?"—Thomas Guthrie.

GLADDEN'S DEFINITION OF GOD

The Unknown Cause of the universe is Himself a Spirit, whose Word is perfect truth, whose nature is perfect righteousness, whose law is perfect love.—Washington Gladden.

GOD THE UNIVERSAL SOUL

Hail, Source of all being! Universal Soul
Of heaven and earth! Essential Presence, hail!
To Thee I bend the knee; to Thee my thoughts
Continual climb—who with a Master hand
Hast the great whole into perfection touched.
—Samuel Thompson.

GOD EASILY KNOWN BUT NOT DEFINED

We know God easily, if we do not constrain ourselves to define Him.—Joubert.

CHRIST'S DESCRIPTION OF GOD

Christ's thought of God was that of a being clothed with matchless simplicity and beauty. He affirmed that God is man's Father, who made His earthly child in His own image; that man is a miniature of the Divine Being; that what reason and judgment and memory and love are in the small in man, they are in the large in the great God. . . . Christ revealed God as the world's great burden-bearer, full of an exquisite kindness and sympathy; that what He was

through thirty-three years, God is through all the ages; that what He was to publican and sinner in Bethlehem, God is for all maimed and wrecked hearts in all worlds; that no human tear falls but that God feels it; that no human blow smites the suffering heart but that God shrinks and suffers; that with wistful longing He follows the publican and the prodigal, waiting for the hour when He may recover the youth to his integrity, or lead the man grown gray in sin back to his Father's house.—N. D. Hillis.

THE WESTMINISTER DEFINITION

There was a story once told to me by an American Presbyterian minister in the Jerusalem Chamber at Westminster Abbey, that the Westminster divines, when they were drawing up The Confession of Faith and came to the question of making a definition of the Supreme Being, found the difficulty so overwhelming that they proposed to have a special prayer for light. The youngest minister was to undertake the office. It was, according to English tradition, Calamy; according to Scotch, Gillespie. He rose, and began by an impassioned and elaborate invocation of the Almighty, which he had hardly uttered when the whole assembly broke out into the exclamation: "This shall be our definition!" The definition may be read in the third article of the Westminster Confession.—Dean Stanley.

God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth. —Westminster Catechism.

CRUDEN'S DESCRIPTION OF GOD

God.—This is one of the names which we give to that eternal, infinite, and incomprehensible being, the creator of all things, Who preserves and governs everything by His Almighty power and wisdom, and Who is the only object of our worship.—Cruden.

PLATO'S IDEA OF GOD

There is something very sublime, though very fanciful, in Plato's description of God—"That truth is His body, and light His shadow."—Addison.

GOD A CIRCLE WITHOUT CIRCUMFERENCE

God is a circle whose center is everywhere, and its circumference nowhere.—Empedocles.

GOD INCOMPREHENSIBLE

Invisible, Immortal One!
Behind essential brightness unbeheld,
Incomprehensible! what weight shall weigh—
What measure measure Thee? what know we more
Of Thee, what need to know, than Thou hast taught,
And bid'st us still repeat at morn and even—
God, Everlasting Father, Holy One—
Our God, our Father, our eternal all—
Source whence we come, and whither we return;
Who made the heaven, who made the flowery land?
Thy works all praise Thee: all Thy angels praise:
Thy saints adore, and on Thy altars burn
The fragrant incense of perpetual love.—Pollok.

MELANCTHON'S DEFINITION OF GOD

God is a being spiritual, intelligent, eternal, true, good, pure, just, merciful, free altogether, of immense power and wisdom.—Melancthon.

NATURE A REVELATION OF GOD

WALLACE'S FAVORITE QUOTATION

God of the granite and the rose!
  Soul of the sparrow and the bee!
The mighty tide of being flows
  Through countless channels, Lord, from Thee.
It leaps to life in grass and flowers,
  Through every grade of being runs;
While from creation's radiant towers
  Its glory flames in stars and suns.

HOW NATURE REVEALS GOD

The book of Nature is an expression of the thoughts of God. We have God's terrible thoughts in the thunder and lightning; God's loving thoughts in the sunshine and the breeze; God's bounteous, prudent, careful thoughts in the waving harvest. We have God's brilliant thoughts beheld from mountain top and valley, and God's sweet and pleasant thoughts of beauty in the little flowers.—Spurgeon.

GOD SHINES THROUGH NATURE

Nature is too thin a screen; the glory of the omnipresent God bursts through everywhere.—Emerson.

As a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of God.—Jacobi.

GOD EVERYWHERE REVEALED

In all the vast and the minute, we see the unambiguous footsteps of the God, Who gives its luster to the insect's

wing, and wheels His throne upon the rolling worlds.—Cowper.

CREATION A TEMPLE OF GOD

In Psalm XXIX.—that psalm of nature, where creation is seen as a temple—all nature is God's grand cathedral: The waters are the great organ with its deep diapason, and the thunders peal forth like the colossal pipes of the pedals; cyclones and whirlwinds are the choir with majestic voices; the lightnings are the electric lamps; giant oaks and cedars are the bowing worshipers; and the psalmist says, "In His temple doth everything shout Glory!"—A. T. Pierson.

EVERYTHING REVEALS GOD

The whole world is a phylactery, and everything we see is an item of the wisdom, power, or goodness of God.—Sir Thomas Browne.

COWPER SAW GOD IN EVERYTHING

In the vast and the minute we see
The unambiguous footsteps of the God
Who gives its luster to an insect's wing,
And wheels His throne upon the whirling worlds.
—Cowper.

NATURE REVEALS GOD'S RICHES

God is so rich that He can put more of what is beautiful upon a single lily or tulip than the great King Solomon could put on all his clothing. The hoarse, homely peacock carries more that is beautiful upon his tail than the richest king could ever show. And even the poor butterfly, which is to live but a few hours, has a more glorious dress than the proudest, richest man that ever lived. God can dress this poor worm up so, because He is rich. If, then, He can take such care of the lilies, the birds, and insects, and make them more beautiful than man can ever be, will He not take

care of us, if we obey Him? Suppose you had a rich father, so rich that he had a hogshead full of gold, and a great barn full of silver: do you think that, if you were to be a good child, he would ever refuse to take care of you? But God has more gold and silver laid up in the ground, which men have not yet dug up, than would make a mountain; it may be, thousands of mountains. Can He not take care of you? Suppose your father had more oxen and horses and cattle than you could count over in a day, or in a week: would he not be able to take care of his child, and give him everything he needs? Yes. But God has "cattle upon ten thousand hills"; and "every beast of the forest" is His, and His are "all the fowls of the air." Can He not give you food from all these cattle, and clothe you, and give you beds from the feathers of all these fowls? Yes: He is able to do it all. Suppose your father was so rich that he had ten thousand men to work for him every day, all at work, and all paid to their mind, and all happy in working for him: would you have any fears that he could not take care of you and do you good? But God has more servants than these: He has all the good people on earth in His employment, and all the angels in heaven. He pays them all. And, if you need anything, He can send one, or a million, of these His servants to you, to help you.—Dr. J. Todd.

NATURE IN HARMONY WITH GOD

Inasmuch as God made the universe, and made it to harmonize with His own nature and will, it is difficult to see how a soul that is not *en rapport* with Him can escape being out of joint with the universe. Each point of difference with the Divine Will which pervades the universe must be a point of friction and heat.—W. R. Taylor.

NATURE IS GOD'S HARMONY

When I behold all the requisites in organs, where music is in perfection, I stay not on the iron, lead, wood, the pipes, nor on the bellows: my spirit flieth to that hidden

spirit, which distributeth itself with so melodious proportionable divisions throughout the whole instrument. So, when I contemplate the world, I stick not on the body of the sun, the stars, the elements, the stones, the metals, the plants, nor the living creatures: I penetrate into that secret Spirit, which insinuateth itself thereunto with such admirable power, such ravishing sweetness, and incomparable harmony.—N. Caussin.

NATURE GOD'S DWELLING

We are coming to think of God as dwelling in nature as the spirit dwells in the body. Not that God and nature are identical; He transcends nature as I transcend my body and am more than my body.—Lyman Abbott.

NATURE REVEALS GOD'S GREATNESS

If philosophy is to be believed, our world is but an outlying corner of creation; bearing, perhaps, as small a proportion to the great universe as a single grain bears to all the sands of the seashore, or one small quivering leaf to the foliage of a boundless forest. Yet even within this earth's narrow limits, how vast the work of Providence! how soon is the mind lost in contemplating it! How great that Being whose hand paints every flower, and shapes every leaf; who forms every bud on every tree, and every infant in the darkness of the womb; who feeds each crawling worm with a parent's care, and watches like a mother over the insect that sleeps away the night in the bosom of a flower; who throws open the golden gates of day, and draws around a sleeping world the dusky curtains of the night; who measures out the drops of every shower, the whirling snowflakes, and the sands of man's eventful life; who determines alike the fall of a sparrow and the fate of a kingdom, and so overrules the tide of human fortunes, that whatever befall him, come joy or sorrow, the believer says, "It is the Lord: let Him do what seemeth Him good"!—Dr. Guthrie.

NATURE A SPARKLET FROM GOD

Father, we thank Thee for the daily sun, sending his roseate flush of light across the wintry world. We thank Thee for the moon which scarfs with loveliness the retreating shoulders of the night. We thank Thee for . . . the stars wherewith Thou hast spangled the raiment of darkness, giving beauty to the world when the sun withdraws his light. All this magnificence is but a little sparklet that has fallen from Thy presence, Thou Central Fire and Radiant Light of all! These are but reflections of Thy wisdom, Thy power, and Thy glory!—Theodore Parker.

CARLYLE'S PICTURE OF GOD'S CATHEDRAL

Neither say that thou hast now no symbol of the Godlike. Is not God's universe a symbol of the Godlike? Is not immensity a temple? Is not man's history and men's history a perpetual evangel? Listen, and for organ-music thou wilt ever, as of old, hear the morning stars sing together.—Sartor Resartus, p. 175.

GOD'S GREATNESS SHOWN IN NATURE

And you, ye storms howl out His greatness? Let your thunders roll like drums in the march of God's armies! Let your lightnings write His name in fire on the midnight darkness; let the illimitable void of space become one mouth for song; and let the unnavigated ether, through its shoreless depths, bear through the infinite remote the name of Him whose goodness endureth forever!—Spurgeon.

GOD'S BENEVOLENCE SHOWN IN NATURE

The benevolence of our Great Creator is chanted even by things unpleasant to the ear. "The nuptial song of reptiles," says Kirby, "is not, like that of birds, the delight of every heart; but it is rather calculated to disturb and horrify than to still the soul. The hiss of serpents, the croakings of frogs and toads, the moanings of turtles, the bellowing of

crocodiles and alligators, form their gamut of discords. Here, also, we may read beneficent design. Birds are the companions of man in the lawn and forest, in his solitary walks, amidst his rural labors, and around the home of his domestic enjoyments. They are, therefore, framed beautiful to the eye and pleasing to the ear; but of the reptile tribes, some are his formidable enemies, and none were ever intended to be his associates. They shun cultivation, and inhabit unfrequented marshes or gloomy wilds. Their harsh notes and ungainly or disgusting forms serve, therefore, to warn him of danger, or to turn his steps to places more fit for his habitation.—H. Duncan.

GOD'S VOICE IN NATURE

Every effect is the result of some free will; but many effects within and without us are not produced by a created will; therefore they are produced by an uncreated. . . . On the deep sea, under a venerable oak, in the pure air of the mountain-top, the Christian communes with the Father of spirits. . . . All ethical axioms are the revelations of Himself to his children. Their innocent joys are His words of good cheer; their deserved sorrows are His loud rebukes.—Prof. Edwards A. Park, in Old South Church, Boston.

GOD'S PROVIDENCE SHOWN IN NATURE

Every part of nature seems to pay its tribute to man, in the great variety of tribes, as well the prodigious number of individuals of each various tribe, of all creatures. There are so many beasts, so many birds, so many insects, so many reptiles, so many trees, so many plants upon the land; so many fishes, sea-plants, and other creatures in the waters; so many minerals, metals, and fossils in the subterraneous regions,—that there is nothing wanting to the use of man, or any other creature of this lower world. The munificence of the Creator is such that there is enough to supply the wants and conveniences of all creatures in all places, all ages, and upon all occasions.—Derham.

LEARNING GOD THROUGH NATURE

It is the modest, not the presumptuous, inquirer who makes a real and safe progress in the study of divine truths. One follows Nature and Nature's God; that is, he follows God in His works and in His word.—Bolingbroke.

GOD'S BEAUTIFUL WORKS

If God hath made this world so fair,
Where sin and death abound,
How beautiful beyond compare
Will paradise be found.

—Montgomery.

LOOKING THROUGH NATURE TO GOD

Slave to no sect, who takes no private road
But looks through Nature up to Nature's God.

—Pope.

NATURE IS GOD'S BODY

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.

—Pope.

EVERY BUSH AFIRE WITH GOD

Earth's crammed with heaven,
And every common bush afire with God;
And only he who sees takes off his shoes;
The rest sit round it and pluck blackberries.

—Browning.

GOD PLANTED THE FIRST GARDEN

God Almighty first planted a garden.—Bacon.

NO ATHEISTS AT NIGHT

By night an atheist half believes a God.—Young.

NATURE IS GOD'S ART

Art is man's nature; nature is God's art.—Philip James Bailey.

THE GROVES AS TEMPLES

The groves were God's first temples.—Bryant.

GOD MADE THE COUNTRY

God made the country, and man made the town.—Cowper.

GOD WALKS IN THE GARDEN

A Garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Ferned grot,
The veriest school of Peace; and yet the fool contends that God is not—
Not God! in Gardens! when the eve is cool?
Nay, but I have a sign:
'Tis very sure God walks in mine.

—Thomas Edward Brown.

FOOL; CALL GOD NATURE

Of what I call God,
And fools call Nature.

—Browning.

GOD'S VOICE IN NATURE

God hath a voice that ever is heard
In the peal of the thunder, the chirp of the bird;
It comes in the torrent, all rapid and strong,
In the streamlet's soft gush as it ripples along;
It breathes in the zephyr, just kissing the bloom;
It lives in the rush of the sweeping simoon;

Let the hurricane whistle or warblers rejoice,
What do they tell thee but God hath a voice?
God hath a presence, and that ye may see
In the fold of the flower, the leaf of the tree;
In the sun of the noon-day, the star of the night;
In the storm-cloud of darkness, the rainbow of light;
In the waves of the ocean, the furrows of land;
In the mountains of granite, the atom of sand;
Turn where ye may, from the sky to the sod,
Where can ye gaze that ye see not a God?

—Eliza Cook.

GOD THE LIFE AND LIGHT OF THE WORLD

Thou art, O God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee;
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine.

—T. Moore.

MADNESS NOT TO SEE GOD IN NATURE

He who perceives, as did Auguste Comte, that "the heavens declare no other glory than that of Hipparchus, of Kepler, of Newton, *et al.*,"—he who gazes on the midnight heavens, who beholds the order of their march with its marvel and its mystery, and who interprets not their hieroglyph upon the scrolls of space into the plain handwriting of Divinity—he who, in the music of the spheres, discerns not that the theme of this celestial opera in infinite refrain is God, *God,* God, he indeed is mad.—Rose Cleveland's book, *George Eliot's Poetry and Other Studies,* p. 67.

GOD'S SOUL SHOWN IN HIS WORKS

The painter's soul is, no doubt, thrown into his painting, and the sculptor's and architect's into their statues and

buildings; but their souls meanwhile exist apart and are capable of other acts besides these. In a sense as true as it is grand, the soul of the Creator is streaming through the order and life of creation; but meanwhile he exists independent of and far above them.—McCosh.

THE SEASONS SHOW GOD'S WISDOM

There are in the sumbeam three different principles,—the chemical, the luminiferous, and caloric; and each of these has a special function to discharge in relation to the plants of the earth. The chemical principle has a powerful influence in germinating the plant: the luminous rays assist it in secreting from the atmosphere the carbon which it requires in order to its growth, while the heat-rays are required to nurture the seed, and form the reproductive elements. Now it is a remarkable circumstance, that, according to Hunt, the first of these is most powerful, relatively to the others, in spring; that it decreases in summer, while the second becomes more powerful; and that in autumn both are lessened, while the third increases in force,—that is, each principle becomes potent at the very time when it is most required.—McCosh.

THE FLOWERS REVEAL GOD

Flower in the crannied wall,
I pluck you out of the crannies;
Hold you there, root and all, in my hand,
Little flower; but if I could understand
What you are—root and all, and all in all—
I should know what God and man is.

—Tennyson.

THE FIRMAMENT GOD'S MANTLE

It is but the outer hem of God's great mantle that our poor stars do gem.—J. Ruskin.

NATURE INSPIRES REVERENCE FOR GOD

He who bridles the fury of the billows, knows also to put a stop to the secret plans of the wicked.—Submitting to His Holy will, I fear God; I have no other fear.—Racine.

ALL NATURE HAS A VOICE TO TELL

Words by J. Gilchrist Lawson

The God who formed the mountains great
Can lift the soul to heights sublime;
And He who formed the quiet vales
Will fill the heart with peace divine.

The One who made the earthly sun
So full of power and warmth and might,
Can cause the Sun of Righteousness
To bathe the soul in floods of light.

The boundless ocean e'er proclaims
A God omnipotent to bless:
The mighty billows are but types
Of waves divine of righteousness.

As rivers flow to earthly seas
In deepening, widening, growing power;
So peace which God alone can give
Grows ever stronger hour by hour.

The treasures hid in earthly caves
Are only for a fleeting time;
The riches which the Spirit shows
Are more than rubies, gold, or mine.

The stars of heaven ever tell
Of Christian hopes more bright than they.
The tuneful birds and beauteous flowers
Proclaim the wisdom of God's way.

All nature has a voice to tell
Of God's great power and love and grace.
His Word and works then let us read
Until we see Him face to face.

GOD'S WISDOM AND LOVE SHOWN IN NATURE

God has not only created all things beautiful and wonderful in themselves; He has fitted them all to each other; He has made them all by weight and measure; He has formed them, as it were, with a balance in His hand, in such a way that if even one of them had been but a little greater or a little less in proportion to the others, this beautiful world would soon have fallen into ruins, and no living thing could have existed on it.

Do you wish examples of this? They are innumerable—the only difficulty is to choose which to tell you. Let us take the air as the first example. God created the atmosphere on the second day. It has been reckoned that it surrounds the world to the height of about fifty miles above our heads. It might seem to you a very trifling matter if it were a few miles more or less in height; and yet this would make a great difference to us. If it were a few miles less in height—as, for instance, at the top of Mont Blanc—the barometer would stand at sixteen inches, and men and animals would soon be suffocated. If, on the contrary, it were a few miles more in height, the barometer would stand at more than forty-seven inches; it would be insupportably hot wherever the rays of the sun could reach, and your lungs could not bear it long. You may judge of it by the Dead Sea, where the atmosphere is only a quarter of a mile higher, and where the barometer stands at twenty-nine and three-quarters, but where the heat is excessive, and the air very irritating to the lungs, as we are told in the account of Lieutenant Lynch's expedition. And if the atmosphere were higher still, the winds would be irresistible—our houses and our trees would be thrown down, we should take inflammation in the lungs, and the nature of all things around us would be entirely changed.

Take another example. On the third day God formed the seas and the dry land. If the dry land were a little harder than it is, we could not cultivate it—we could neither plow nor dig. The roots of the plants could not pierce the hard soil, and they would perish. If, on the contrary, the earth were softer than it is, we should sink in the soil, as we do in a plowed field after rain; and neither houses, trees, nor plants could be kept firm in the ground. If the water of the sea were heavier, all the fishes would be borne up to the surface, and would be unable to swim in it; and they would die as they do in the Dead Sea, whose water is only a quarter heavier than distilled water. And if the water of the sea were lighter, the fish would be too heavy to swim, and would sink down and die at the bottom. If the water of the sea and of the lakes, which always contracts and becomes heavier as it becomes colder, did not cease to obey this law at about the fourth degree above freezing point, the bottom of most of the seas and of all the lakes would be a mass of ice for the greater part of the year; whilst, on the other hand, by this admirable arrangement, their depths never freeze.

You may think, perhaps, that it would be a matter of indifference to us whether our globe were a little larger or a little smaller than it is, since for so many years men lived upon it in total ignorance of its size. But there is a necessary proportion between the size and weight of the earth and the strength which God has given to our limbs and muscles. If, for example, we could be conveyed to the moon, and if it were like the earth in all respects except its size, we should there weigh five times less than we do upon earth. We might bound up like grasshoppers to a great height in the air, but we should be so unsteady on our limbs that the hand of a child could throw us over. And if our earth, on the contrary, were as large as the planet Jupiter, all other things remaining the same, each of us should feel as if we were forced to carry the weight of eleven people as heavy as ourselves. The weight of a man of ten stone would be 110 stone, and none of us could walk or stand upright—scarcely even move.

Ah, let us repeat what we said before,—"The work of the Lord is perfect. It is always good—very good."

—Professor L. Gaussen.

GOD'S GREATNESS REVEALED IN NATURE

About the time of the invention of the telescope, another instrument was formed which laid open a scene no less wonderful, and rewarded the inquisitive spirit of man with a discovery which serves to neutralize the whole of the argument. This was the microscope. The one led me to see a system in every star; the other leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people, is but a grain of sand in the high field of immensity; the other teaches me that every grain of sand may harbor within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread on; the other redeems it from all its insignificance; for it tells me that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet there are worlds teeming with life, and numberless as are the glories of the firmament. . . . By the one there is the discovery that no magnitude, however vast, is beyond the grasp of the Divinity; but by the other we have also discovered that no minuteness, however shrunk from the notice of the human eye, is beneath the condescension of His regard.—Dr. Chalmers.

GOD'S GENTLENESS REVEALED IN NATURE

What is the dew upon the flower, but God's gentle nurturing of the most delicate and refined results of vegetation? What is the falling rain, but gentle drops of heaven's love—distilling verdure upon the earth, and feeding the ear of corn to provide bread for man? Above all, what is light—penetrating, invigorating, inspiriting light—light, making the birds to sing with glee; light, making the beast of the field to bask in its warmth; light, making the insect happy, and the eagle to fix its gaze; light, unmeasured light, free to

the slave, wealth to the pauper? It is the gentle beam of love kindled in the eye of God, and looking tenderness and care upon all created things. Yes; we are encompassed with the gentleness of God, fructifying the earth, and urging her onward to fresh beauty and renewed fertility.—J. C. M. Bellew.

GOD'S NAME WRITTEN EVERYWHERE

I read His awful name emblazoned high,
With golden letters, on the illumined sky;
Nor less the mystic characters I see
Wrought in each flower, inscribed on every tree:
In every leaf that trembles to the breeze,
I hear the voice of God among the trees.

—Barbauld.

THE UNIVERSE NOT AN ACCIDENT

That the universe was formed by a fortuitous concourse of atoms, I will no more believe than that the accidental jumbling of the alphabet would fall into a most ingenious treatise of philosophy.—Swift.

EVERYTHING REVEALS FEATURES OF GOD

There's nothing bright above, below,
From flowers that bloom to stars that glow,
But in its light my soul can see
Some feature of the Deity.—Anon.

FOOTPRINTS OF THE CREATOR

"How do you know," a Bedouin was asked, "that there is a God?" "In the same way," he replied, "that I know, on looking at the sand, when a man or a beast has crossed the desert—by His footprints in the world around me."—Canon Liddon.

NATURE CAUSED BY GOD

Nature is but the name for an effect whose cause is God. —Murphy.

THE EXISTENCE OF GOD

THERE IS ONE GOD

In the beginning God.—Gen. 1:1.

But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.—1 Cor. 8:6.

For there is one God, and one mediator between God and men, the man Christ Jesus.—1 Tim. 2:5.

God is a Spirit, and they that worship him must worship him in spirit and in truth.—John 4:24.

Before me there was no God formed.—Isa. 43:10.

Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath; there is none else.—Deut. 4:39.

NO NEED TO PROVE GOD'S EXISTENCE

The Bible does not attempt to prove God's existence. Its first verse sets out with a story that God *did,* not with an argument to show that God *is*. . . . None of the old patriarchs or prophets or preachers of righteousness, of whom the Bible tells, attempted to prove God's existence. . . . The only reference in all the Bible to the idea . . . is where Paul speaks incidentally of the needlessness of such an attempt. He says that even the heathen know that there is a God—know it from the works of nature—"so that they are without excuse" if they refuse to acknowledge and worship God.—H. C. Trumbull, in *The Sunday-School Times.*

EVIDENCES OF GOD'S EXISTENCE

Basil called the world a school, wherein reasonable souls are taught the knowledge of God. In a musical instrument,

when we observe divers strings meet in harmony, we conclude that some skillful musician tuned them. When we see thousands of men in a field, marshaled under several colors, all yielding exact obedience, we infer that there is a general, whose commands they are all subject to. In a watch, when we take notice of great and small wheels, all so fitted as to concur to an orderly motion, we acknowledge the skill of an artificer. When we come into a printing-house, and see a great number of different letters so ordered as to make a book, the consideration hereof maketh it evident that there is a composer, by whose art they were brought into such a frame. When we behold a fair building, we conclude it had an architect; a stately ship, well rigged, and safely conducted to the port, that it hath a pilot. So here: the visible world is such an instrument, army, watch, book, building, ship, as undeniably argueth a God, who was and is the tuner, general, and artificer, the composer, architect, and pilot of it. —Arrowsmith.

CREATION, REGENERATION AND PROPHECY PROVE GOD'S EXISTENCE

The beauty of the nearby dewdrop or the distant suns, the miracle of heart change and the marvels of prophecy alike proclaim that there is a God.—Wm. C. Allen.

WHAT WE KNOW OF GOD

1. *We can not disprove his existence.* On any theory of the world we have need of him. We must have all knowledge, or the one thing we do not know may be that there is a God; we must be everywhere, or in the one place where we are not God may be. In order to prove there is no God, we would need ourselves to become gods in knowledge and ubiquity. The atheist can not be certain of his creed. It is not axiomatic. He can not find a fact or truth from which it may be inferred. He can not frame a syllogism that will prove it. There is not a star, not a flower, not a blade of grass that will agree with him.

2. *There is something now, and hence something has always been and always will be, and that something is God.* Unless knowledge of any kind is impossible to us, there is something now. If ever there was a time when there was nothing, absolutely nothing, nothing could be now; it is an axiom that from nothing nothing comes. Hence it is most certain that something has been from all eternity. This something was independent, and must still be so, and no change in the universe can affect its existence. Therefore it will always exist; it inhabiteth eternity. Still further, whatever now exists must have existed potentially in that which has always existed. Well, there are now such things as intelligence, conscience, moral freedom, personality, and all other spiritual qualities. Then, this which has always been was a spiritual being, was God. Nor is this view invalidated by the fact that matter also was potentially in him; for evidently matter and all things proceeded from him; and what matter is, and that it could not be created by the eternal and almighty One, no man knows.—H. W. Everest.

ALL CREATION PROCLAIMS A CREATOR

The lofty mountains, the thunder of the cataract, the boisterous sea, the flow of the rivers, the fruitful field, the lonely forest all bear impressive witness to a universal and wonderful Architect. Every humble blade of grass, each modest wild flower—the germination and growth of which science cannot explain—bear testimony to the marvelous handiwork of a supreme Creator. The stars in their courses tell of a great Superintendent of the universe without whose control all things would collapse and perish. God is everywhere. The touch of his finger is detected in the far-off worlds—the music of the winds sings his praise.—Wm. C. Allen.

IS THERE A GOD?

A fire-mist and a planet—
  A crystal and a cell—
A jelly-fish and a saurian,
  And caves where the cave-men dwell;

Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.
—William Herbert Carruth.

PROPHECY PROVES GOD'S EXISTENCE

The most amazing fact of history is the realization of Biblical prophecy. Men of vastly different epochs, with widely diverse intellectual capacity, often unknown to each other, all dedicated to Jehovah, foretold with great variety of detail of the coming of One Who was to be the light and hope of the world. Their extraordinarily various predictions were realized in the personality of only one man, Jesus Christ. According to the lay of compound probability as applied to chance, there was not one possibility in very many millions of such a consummation of prediction. To assert that this is coincidence is absurd. The only explanation is that a supernatural authority was operating through these seers of successive centuries, and that when Jesus came he was really what he claimed to be—the incarnate Son of God. —Wm. C. Allen.

GOD'S EXISTENCE THE FOUNDATION OF RELIGION

The existence of God is the foundation of all religion. The whole building totters if the foundation be out of course; if we have not deliberate and right notions of it, we shall perform no worship, no service, yield no affection to him. If there be not a God, it is impossible there can be one; eternity is essential to the notion of a God; so all religion would be vain and unreasonable, to pay homage to that which is not in being, nor ever can be.—Charnock.

NO PHILOSOPHY WITHOUT GOD

I have read up many queer religions; and there is nothing like the old thing, after all. I have looked into the most

philosophical systems, and have found none that will work without a God.—J. C. Maxwell.

DERZHAVIN'S RUSSIAN ODE

I am, O God, and surely Thou must be!
Thou art! directing, guiding all, Thou art!
Direct my understanding, then, to Thee;
Control my spirit, guide my wandering heart.

DR. GALEN CONVINCED

When Galen, a celebrated physician, but atheistically inclined, had anatomized the human body, and carefully surveyed the frame of it, viewed the fitness and usefulness of every part of it and the many several intentions of every little vein, bone and muscle, and the beauty of the whole, he fell into a fit of devotion, and wrote a hymn to his Creator. —Arvine.

WHO TAUGHT THE BIRD?

Who taught the bird to build her nest
Of wool and hay and moss?
Who taught her how to weave it best
And lay the twigs across?
Who taught the busy bee to fly
Among the sweetest flowers,
And lay her store of honey by
To last in winter's hours?

Who taught the little ant the way
Its narrow nest to weave,
And, through the pleasant summer day,
To gather up its leaves?
'Twas God who taught them all the way,
And gave them little skill.
He teaches children, when they pray,
To do His holy will.

—Jane Taylor.

PALEY'S WATCH ARGUMENT, A.D. 1818.

In crossing a heath, suppose . . . that I had found a watch, . . . and it should be inquired how the watch happened to be in that place; I should hardly think to answer . . . that for anything that I knew, the watch might have always been there. . . . For this reason, . . . that when we come to inspect the watch, we perceive . . . that its several parts are framed and put together for a purpose (etc.). Suppose . . . that it possessed the unexpected property of producing . . . another watch like itself. . . . No one can rationally believe that the (former) . . . watch from which the (latter) watch . . . issued was the proper cause of the mechanism. . . . Nor is anything gained by running the difficulty farther back, *i.e.*, by supposing the watch . . . to have been produced from another watch, that from a former, and so on indefinitely. . . . A chain composed of an infinite number of links can no more support itself than a chain composed of a finite number of links. . . . The machine which we are inspecting demonstrates, by its construction, contrivance and design. Contrivance must have had a contriver; design, a designer; whether the machine immediately proceeded from another machine or not. . . . Every indication of contrivance,—manifestation of design,—which exists in the watch, exists in the works of nature (etc., etc.).—Natural Theology, or Evidences of the Existence and Attributes of the Deity, Chapters I., II., III.

AN ATHEIST CONVINCED

Dr. Marshall, a lecturer on anatomy, had deeply studied the construction and laws of man, and was never happier than when explaining them. He once devoted a whole lecture to display the profound science that was visible in the formation of the double hinges of our joints. Such was the effect of his demonstrations that an inquisitive friend, who had accompanied Dr. Turner to the lecture, with skeptical inclinations, suddenly exclaimed with great emphasis,

"A man must be a fool, indeed, who after duly studying his own body can remain an atheist."—Arvine.

AUGUSTINE'S EXTENSIVE SEARCH FOR GOD

I asked the earth, and it answered, "I am not He;" and whatsoever are therein made the same confession. I asked the sea and the things therein, and they replied, "We are not thy God; seek higher." I asked the air with its inhabitants; it answered, "I am not thy God." I asked the heavens —the sun, moon and stars. "Neither," they said, "are we the God whom thou seekest." And I answered unto all these, "Ye have told me that ye are not He; tell me something about Him." And with a loud voice they exclaimed, "He made us."—Confessions, Bk. X., Ch. VIII.

YOUNG'S TWO LITTLE NIGHT THOUGHTS

One sun by day; by night ten thousand shine,
And light us deep into the Deity;
How boundless in magnificence and might!
O, what a confluence of ethereal fires
From urns unnumber'd, down the steeps of heav'n
Streams to a point, and centers in my sight!

. . . . .

By night an atheist half believes in a God.

CREATION SUPERNATURAL

What could be more foolish than to think that all this rare fabric of heaven and earth could come by chance, when all the skill of art is not able to make an oyster.—Jeremy Taylor.

CREATION BEYOND THE SKILL OF ART

There is something in the nature of things which the mind of man, which reason, which human power cannot effect, and certainly that which produces this must be better than man. What can this be but God?—Cicero.

CAN NOT DISPROVE GOD'S EXISTENCE

The very impossibility which I find to prove that God is not, discovers to me his existence.—Bruyère.

GOD IN SCIENCE, HISTORY AND CONSCIENCE

There is a God in science, a God in history, and a God in conscience, and these three are one.—Joseph Cook.

NATURE GOD'S HIEROGLYPHICS

The world of nature is throughout a witness for the world of spirit, proceeding from the same root, and being constituted for this very end. The characters of nature which everywhere meet the eye are not a common but a sacred writing—they are the hieroglyphics of God.—Trench.

DESIGN SHOWN IN CREATION

A man that should meet with a palace beset with pleasant gardens, adorned with stately avenues, furnished with well-contrived aqueducts, cascades, and all other appendages conducing to convenience or pleasure, would easily imagine that proportionable architecture and magnificence were within; but we should conclude the man was out of his wits that should assert and plead, that all was the work of chance, or other than of some wise and skillful hand. And so, when we survey the bare outworks of this our globe; when we see so vast a body accoutered with so noble a furniture of air, light, and gravity; with everything, in short, that is necessary to the preservation and security of the globe itself, or that conduceth to the life, health, and happiness, to the propagation and increase, of all the prodigious variety of creatures the globe is stocked with; when we see nothing wanting, nothing redundant or frivolous, nothing botching or ill made, but everything, even in the very appendages alone, exactly answereth all its ends and occasions,—what else can be concluded but that all was made with manifest design,

and that all the whole structure is the work of some intelligent Being, some Artist of power and skill equivalent to such a work?—Derham.

THE WITNESS OF GOD'S SPIRIT

The devout man does not only believe, but feels there is a Deity. He has actual sensations of Him; his experience concurs with his reason; he sees Him more and more in all his intercourses with Him, and even in this life almost loses his faith in conviction.—Addison, 1672-1719.

MAN'S NATURE REQUIRES GOD

If it (the idea of the existence of God) is interwoven with the mind, if it is part of the soul's original furniture, it is folly to talk of its having been evolved, and equal folly to doubt that it is God's own appointed witness to the truth of His existence.—Lorimer.

CONVINCED BY A LEAF

When the Rev. John Thorpe, of Masborough, in Yorkshire, England, had preached for about two years, he was greatly harassed with temptations to atheism, which continued, with a few intervals, many months. His distress sometimes, on this account, was so great as to embarrass his mind beyond description. At length, however, he was happily delivered by the following occurrence:—

Passing through a wood, with a design to preach in a neighboring village, while he was surveying his hand, a leaf accidentally stuck between his fingers. He felt a powerful impression to examine the texture of the leaf. Holding it between his eye and the sun, and reflecting upon its exquisitely curious and wonderful formation, he was led into an extensive contemplation on the works of creation. Tracing these back to their first cause, he had, in a moment, such a conviction of the existence and ineffable perfections of God, which then appeared, that his distress was removed; and he prosecuted his journey, rejoicing in God, and admir-

ing him in every object that presented itself to his view.—Arvine.

CONVINCED BY A FLOWER

A magazine writer tells of a gentleman who had the misfortune to be an unbeliever. One day he was walking in the woods reading the writings of Plato. He came to where the great writer uses the phrase "geometrizing." He thought to himself, "If I could see a plan and order in God's works, I could be a believer." Just then he saw a little "Texas star" at his feet. He picked it up, and thoughtlessly began to count its petals. He found there were five. He counted the stamens, and there were five of them. He counted the divisions at the base of the flower; there were five of them. He then set about multiplying these three fives to see how many chances there were of a flower being brought into existence without the aid of mind, and having in it these three fives. The chances against it were one hundred and twenty-five to one. He thought that was very strange. He examined another flower, and found it the same. He multiplied one hundred and twenty-five by itself to see how many chances there were against there being two flowers, each having these exact relations of numbers. He found the chances against it were fifteen thousand six hundred and twenty-five to one. But all around him were multitudes of these little flowers; they had been growing and blooming there for years. He thought this showed the order of intelligence, and that the mind that ordained it was God. And so he shut up his book, and picked up the little flower, and kissed it, and exclaimed, "Bloom on, little flower; sing on, little birds; you have a God, and I have a God; that God that made these little flowers made me."—Foster.

REASON DEMANDS A GOD

He who can imagine the universe fortuitous or self-created is not a subject for argument, provided he has the power of thinking, or even the faculty of seeing. He who sees no design cannot claim the character of a philosopher;

for philosophy traces means and ends. He who traces no causes must not assume to be a metaphysician; and if he does trace them, he must arrive at a first cause. And he who perceives no final causes is equally deficient in metaphysics and in natural philosophy; since, without this, he cannot generalize—can discover no plan where there is no purpose. But if he who can see a creation without seeing a creator has made small advances in knowledge, so he who can philosophize on it, and not feel the eternal presence of its Great Author, is little to be envied, even as a mere philosopher; since he deprives the universe of all its grandeur, and himself of the pleasures springing from those exalted views which soar beyond the details of tangible forms and common events. And if with that presence around him he can be evil, he is an object of compassion; for he will be rejected by him whom he opposes or rejects. —Dr. Macculloch.

CREATION NOT THE RESULT OF CHANCE

We have passed from planet to planet, from sun to sun, from system to system; we have reached beyond the limits of this mighty solar cluster with which we are allied; we have found other island universes sweeping through space; the great unfinished problem still remains,—Whence came this universe? Have all these stars which glitter in the heavens been shining from all eternity? Has our globe been rolling round the sun for ceaseless ages? Whence came this magnificent architecture, whose architraves rise in splendor before us in every direction? Is it all the work of chance? I answer, No! It is not the work of chance. Who shall reveal to us the true cosmography of the universe by which we are surrounded? It is the work of an Omnipotent Architect. Around us and above us rise sun and system, cluster and universe; and I doubt not, that, in every region of this vast empire of God, hymns of praise and anthems of glory are rising and reverberating from sun to sun, and from system to system, heard by Omnipotence alone across immensity and through eternity.—Prof. Mitchell.

DESIGN SHOWN IN CREATION

"In the corner of a little garden," said Dr. Beattie of Aberdeen, "without informing any one of the circumstance, I wrote in the mold with my finger the three initial letters of my son's name, and sowed garden-cress in the furrows, covered up the seed, and smoothed the ground. Ten days after this he came running up to me, and with astonishment in his countenance told me his name was growing in the garden. I laughed at the report, and seemed to disregard it, but he insisted on my going to see what had happened. 'Yes,' said I carelessly, 'I see it is so, but what is there in this worth notice? Is it not mere chance?' 'It cannot be so,' he said; 'somebody must have contrived matters so as to produce it.' 'Look at yourself,' I replied, 'and consider your hands and fingers, your legs and feet; came you hither by chance?' 'No,' he answered, 'something must have made me.' 'And who is that something?' I asked. He said, "I don't know.' I told him the name of that Great Being who had made him and all the world. This lesson affected him greatly, and he never forgot either it or the circumstance that introduced it."—Foster.

GOD ENDURES FOREVER

Darkness is strong, and so is sin,
But surely God endures forever.
—Lowell.

GOD IS OVERHEAD

But I believe that God is overhead
And as life is to the living, so death is to the dead.
—Mary Mapes Dodge.

GOD IS LIVING

God is living, working still.
John S. Dwight.

ALL IS WELL WHEN GOD REIGNS

God is and all is well.
—Whittier.

ETERNITY OF GOD

GOD IS ETERNAL

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.—I Tim. 1:17.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.—Ps. 90:2.

But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations.—Ps. 102:12.

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.—Isa. 40:28.

Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.—Psa. 41:13.

DEFINITION OF GOD'S ETERNITY

One of the deaf and dumb pupils in the institution of Paris, being desired to express his idea of the eternity of the Deity, replied, "It is duration, without beginning or end; existence without bound or dimension; present, without past or future. His eternity is youth without infancy or old age; life without birth or death; to-day without yesterday or to-morrow."—Arvine.

GOD'S ETERNITY INCOMPREHENSIBLE

"In the beginning": when was that? By what innumerable stages, through what immense eras, the imagination must travel in order to reach it! Not the least of the many benefits which modern science has conferred upon us is the

enlargement of our conceptions concerning time. How vast a period is a thousand years! How far off it seems since Alfred the Great ascended the English throne, yet it is not quite a thousand years ago. Last week I saw in the Exeter Museum a mummy that is supposed to have been embalmed in the days of Hezekiah. What marvelous revolutions have taken place since that mummy was a living man! How old we should have thought him had he lived till now! Yet he would have been quite a juvenile beside Adam had *he* not drawn upon himself the curse of death. How far off seems the time when our first parents dwelt in paradise! And yet what an insignificant period is *that* compared with the ages which have elapsed since the granite which forms the first courses of our new chapel was a molten fluid! What a mystery is time, stretching ever backward, past the hour when at the laying of the earth's foundations "the morning stars sang together, and all the sons of God shouted for joy!" past the hour when those "morning stars" and "sons of God" were called into being! But when in thought we have reached this dateless period, when we have gone beyond it, and find ourselves in a vast void where no star shines and no seraph sings, even then we find ourselves in the presence of God. We can think of all things and persons besides Him coming into existence, but the thought of the birth of God is one which the mind refuses to entertain. He is the great I AM, to whom one day is as a thousand years, and a thousand years as one day. He is "the high and lofty one that inhabiteth eternity, whose name is Holy." Let us bow in reverence before Him. "Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God." —R. A. Bertram.

ETERNITY TOO VAST FOR THE HUMAN MIND

When creation began, we know not. There were angels and there was a place of angelic habitation, before the creation of man, and of the world destined for his residence;

and even among these pure, spiritual essences there had been a rebellion and fall. How long these spirits had existed, and how many other orders of things besides, it is vain to conjecture; for conjecture could lead to nothing surer than itself. But of one thing we are certain, that how far back soever we suppose the commencement of creation carried, let it be not only beyond the actual range (if a definite range it may be said to have) of the human imagination, but even beyond the greatest amount of ages and figures, in any way combined, could be made to express; still there was an eternity preceding, an eternity from which this unimaginable and incomputable duration has not made the minutest deduction; for it is the property of eternity, that it can be neither lengthened by additions, nor shortened by subtraction of the longest possible periods of time. Before the commencement of creation, therefore, before the fiat of Omnipotence, which gave being to the first dependent existence and dated the beginning of time, in infinite and incomprehensible solitude, yet in the boundless self-sufficiency of his blessed nature, feeling no want and no dreariness, Jehovah had, from eternity, existed alone. There is something awfully sublime in this conception of Deity. Our minds are overwhelmed when we attempt to think of infinite space, even as it is replenished with its millions of suns and systems of inhabited worlds; but still more are they baffled and put to a stand when we try to form a conception of immensity before sun or star existed, before any creature had a being, of immensity filled with nothing but the pure, ethereal essence of the great uncreated Spirit. When we think of the millions of worlds, with all their interminable varieties of spiritual and material, animate and inanimate, brute and intelligent, tribes of beings, there is unavoidably in our minds the conception of Deity as having, in the superintendence of all his works of power, wisdom, and goodness, both incessant occupation and exhaustless sources of enjoyment.—Dr. Wardlaw.

REASON TOTTERS AT ETERNITY

If we can keep our minds calm on the subject of the "Eternity of God," if reason does not totter on her seat at

the contemplation of underived existence, it will be strange if any other mystery relating to God should disturb us. He who can bring his reason to bow reverently at the idea of a Being who had no beginning is well prepared to receive any communication of His will.—Nehemiah Adams.

CROSBY'S CONCEPTION OF GOD

We can have no conception of God himself, except as in time and space.—Madison Peters' Great Hereafter, p. 389.

SUPREMACY OF GOD

GOD ONLY IS OMNIPOTENT

There is but one Omnipotent power. If there be two Omnipotents, then we must always suppose a contest between these two: that which one would do, the other power being equal, would oppose, and so all things would be brought into confusion. If a ship should have two pilots of equal power, one would be ever crossing the other: when one would sail, the other would cast anchor: here were a confusion, and the ship must needs perish. The order and harmony in the world, the constant and uniform government of all things, is a clear argument that there is but one Omnipotent, one God that rules all. "I am the first, and I am the last, and beside Me there is no God."—Watson, 1696.

THE KORAN ON GOD'S SUPREMACY

When Abraham set out on his travels, he was insufficiently acquainted with religious truth. He saw the star of the evening, and he said to his followers, "This is my God!" But the star went down, and Abraham exclaimed, "I care not for any gods that set!" When the moon arose, he said, "This is my God!" But the moon, too, went down. Then the sun arose, and he saluted it as Divine; but the wheeling sky carried the king of day behind the flaming pines of the west. And Abraham, in the holy twilight, turning his face toward the assenting azure, said to his people, "I give myself to Him who is . . . the Father of the stars and moon and sun, and who never sets, because He is the Eternal Noon!"—The Koran.

HINDOOS AND GOD'S SUPREMACY

Rev. W. Arthur narrates an interview with an aged Hindoo. The latter said, "Some time ago one of our people

went to your house, you took him into your room and said a great deal of sense to him, and gave him a book. It was the first that had ever been in our town. We assembled and read it together. It certainly was a very wise book, but had one fault that very much surprised us all." What this grave fault was he refused to tell till he had been repeatedly urged to do so. He at length said, "The fault was this: it would not allow of any God but one! Now what do you say to that?" He had rightly apprehended the unity of the God of the Bible. It leaves no place for his polytheistic faith.—Foster.

INDIAN BOYS DEFINE GOD'S SUPREMACY

A missionary in India was catechizing the children of one of the schools. A Brahmin interrupted him, saying that the spirit of man and the spirit of God were one. The missionary called on the boys to refute it, by stating the difference between the spirit of man and God. They gave the following answers: "The spirit of man is created—God is its creator; the spirit of man is full of sin—God is a pure spirit; the spirit of man is subject to grief—God is infinitely blessed, and incapable of suffering. These two spirits can never be one."—Foster.

GOD ALONE CAN SATISFY

Believe me, I speak it deliberately and with full conviction: I have enjoyed many of the comforts of life, none of which I wish to esteem lightly; often have I been charmed with the beauties of nature, and refreshed with her bountiful gifts. I have spent many an hour in sweet meditation, and in reading the most valuable productions of the wisest men. I have often been delighted with the conversation of ingenious, sensible, and exalted characters; my eyes have been powerfully attracted by the finest productions of human art, and my ears by enchanting melodies. I have found pleasure when calling into activity the powers of my own mind; when residing in my own native land, or traveling through foreign parts; when surrounded by large and splen-

did companies, still more when moving in the small endearing circle of my own family: yet, *to speak the truth before God, who is my judge, I must confess I know not any joy that is so dear to me; that so fully satisfies the inmost desires of my mind; that so enlivens, refines and elevates my whole nature, as that which I derive from religion, from faith in God: as one who is not only the parent of men, but has condescended, as a brother, to clothe Himself with our nature.* Nothing affords me greater delight than a solid hope that I partake of His favors, and rely on His never-failing support and protection. . . . He who has been so often my hope, my refuge, my confidence, when I stood upon the brink of an abyss where I could not move one step forward; He who, in answer to my prayer, has helped me when every prospect of help vanished; that God who has safely conducted me, not merely through flowery paths, but likewise across precipices and burning sands;—may this God be thy God, thy comfort, as He has been mine!—Lavater.

GOD ONLY WORTH KNOWING

There is nothing on earth worth being known but God and our own souls.—Bailey.

SOVEREIGNTY OF GOD

GOD REIGNS

It is a great truth, "God reigns," and therefore grace reigns through righteousness unto eternal life, by Jesus Christ our Lord; and, therefore, no sinner on earth need ever despair.—Ichabod Spencer.

GOD DIRECTS THE UNIVERSE

The hand of God never tires, nor are its movements aimless. It makes all things subservient to its designs, and, at every turn, disappoints the calculations of man, causing the most insignificant events to expand to the mightiest consequences, while those that have the appearance of mountains vanish into nothing.—John Lanahan.

GOD'S MOVEMENTS NOT AIMLESS

Have faith! where'er thy bark is driven,—
The calm's disport, the tempest's mirth,—
Know this! God rules the host of heaven,
The inhabitants of earth.

—Schiller.

GOD RULES HEAVEN AND EARTH

King Porus, when Alexander asked him, being then his prisoner, how he would be used, answered in one word, *"Basilikeios;"* that is, "Like a king." Alexander again replying, "Do you desire nothing else?"—"No," said he: "all things are in this one word, 'Like a king.'" Whereupon Alexander restored him again. But this has not always been the happiness of kings and princes. Yet he that hath God hath all things, because God is all things. Take a pen, and

write down riches, honors, preferments, they are but as so many ciphers; they signify nothing: but write down God alone, and he will raise them to thousands, hundreds of thousands. And then it is that a Christian is truly happy,—when he can find himself and all things in his God.—Spencer.

GOD ALL IN ALL

The moral government of God is a movement in a line onward towards some grand consummation, in which the principles, indeed, are ever the same, but the developments are always new,—in which, therefore, no experience of the past can indicate with certainty what new openings of truth, what new manifestations of goodness, what new phases of the moral heaven may appear.—Mark Hopkins.

GOD'S GOVERNMENT MOVES FORWARD

Converting grace puts God on the throne, and the world at His footstool; Christ in the heart, and the world under His feet.—Joseph Alleine.

GOD ON THE THRONE

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home!

—Watts.

GOD GUIDING ALL

Thou art! directing, guiding all, Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart:
Though but an atom midst immensity.

—Derzhavin.

GOD OMNIPOTENT

Can we outrun the heavens?

—Shakespeare.

SUBMISSION TO GOD

If the barbarian ambassador came expressly to the Romans, to negotiate, on the part of his country, for permission to be their servants, declaring that a voluntary submission to a foreign power was preferable to a wild and disorderly freedom, well may the Christian triumph in the peace to be obtained by an unreserved submission to Him who is emphatically called the God of order.—Buck.

GOD GOVERNS

God governs in the affairs of men; and if a sparrow cannot fall to the ground without His notice, neither can a kingdom rise without His aid.—Benjamin Franklin.

GOD OVERTHREW NAPOLEON

Was it possible that Napoleon should win the battle of Waterloo? We answer, No! Why? Because of Wellington? Because of Blücher? No! Because of God! For Bonaparte to conquer at Waterloo was not the law of the nineteenth century. It was time that this vast man should fall. He had been impeached before the Infinite! He had vexed God! Waterloo was not a battle. It was the change of front of the Universe!—Victor Hugo.

THE WICKED CANNOT ESCAPE

However wickedness outstrips men, it has no wings to fly from God.—Shakespeare.

GOD'S WILL IS PERFECT

God's will is the very perfection of all reason.—Edward Payson.

PERSONALITY OF GOD

MEANING OF GOD'S PERSONALITY

A stone is not a person, for it can do nothing. The animal that is *controlled* by instinct is not a person. The piston-rod of an engine that goes in and out as the steam compels is only a thing. But God is free, God is absolute. He entertains purposes, he invents, he puts forth volitions, he is the author of free moral beings. He must have been free, for there was nothing outside of him, and hence nothing to compel any definite condition. If he were matter, he would have no power of volition; if he were a diffused force, as electricity is supposed to be, he would be subject to attraction and repulsion; if he were only a quality or an attribute of something, he could not originate anything, and could not be God.—H. W. Everest.

GOD A PERSON, NOT A POWER

There are those who give out the notion that what we call Deity is "the Power that worketh for righteousness." There is being suggested something that sounds like pantheism. There are powers in the world: gravitation, electricity, etc., but one could not look to any one of these as to a friend who could say, "I have loved thee with an everlasting love."—John Hall.

D'ISRAELI'S LOTHAIR SAVED FROM ATHEISM

"I wish that I could assure myself of the personality of the Creator," said Lothair; "I cling to that, but they say that it is unphilosophical!" "In what sense," asked the Syrian; "is it more unphilosophical to believe in a personal God, omnipotent and omniscient, than in natural forces, unconscious and irresistible? Is it unphilosophical to combine power with intellect?"

THE TRINITY OF GOD

TRINITY OF GOD DESCRIBED

As the sun hath three distinct properties,—as the globe, the light, and the heat,—and though each of these keeps its distinct traits, there is but one sun, not three suns; so in Deity, the unity of essence is not taken away by distinction of persons; and yet there is no confounding of persons, or changing of one into another. As there is but one sun throughout the whole world, no more is there but one God. As the sun shows himself by his beams, so God the Father shows himself by his Son Jesus Christ, who is his Word and Eternal Wisdom. As the sun by his heat makes us feel his force, so God makes us feel his Holy Spirit, which is his infinite power.—Cawdray.

TERTULLIAN ON THE TRINITY

We worship unity in trinity, and trinity in unity; neither confounding the person nor dividing the substance. There is one person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, and of the Son, and of the Holy Ghost is all one; the glory equal, the majesty co-eternal.—Tertullian.

TRINITY COMPARED TO A LIGHT

Tell me how it is that in this room there are three candles and but one light, and I will explain to you the mode of the Divine existence.—John Wesley.

TRINITY COMPARED TO WATER, ICE AND SNOW

Snow is water, and ice is water, and water is water; these three are one.—Joseph Dare.

THE TRINITY IN LIGHT

Light is composed of three parts, one visible and two invisible,—first, illuminative rays, which affect our vision; second, chemical rays, which cause growth and give the results of photography; third, the principle called heat, and separate from either. So there are three persons in one God, one visible and two invisible. These component parts are capable of separation and independent action. Each can be sundered from the other, and still retain its full efficiency.—Bishop Warren.

THE TRINITY IN WATER

A converted Indian gave the following reason for his belief in the Trinity: "We go down to the river in Winter, and we see it covered with snow; we dig through the snow, and we come to the ice; we chop through the ice, and we come to the water. Snow is water, ice is water, water is water; therefore the three are one."—Selected.

GOD THE CREATOR

GOD CREATED THE UNIVERSE

As a man exhibits himself in physical forms and actions, so there is one other Spirit, a great, wide, mighty, infinite, eternal Spirit back there in the depths of space, and in the present, and in the future, and in the abysses of space, who at His will wrestles into existence great globes, and keeps them in their position. He builds them, and places on them these mysterious forms of earth which are signals hung out over these abysses to tell coming spirits who He is, what He is, what He does, how high is His throne, and how vast is His power from eternity to eternity, from infinity to infinity through all ages of all time; He is holding forth to men and angels these external tokens of His almighty power, of His infinite skill, and of His everlasting love.—Bishop R. S. Foster.

REASON ACCEPTS GOD AS CREATOR

The demand of the human understanding for causation requires but the one old and only answer, God.—Dexter.

GOD THE GREAT "FIRST CAUSE"

Let the chain of second causes be ever so long, the first link is always in God's hand.—Lavington.

REASON LEADS TO GOD AS CREATOR

The world we inhabit must have had an origin; that origin must have consisted in a cause; that cause must have been intelligent; that intelligence must have been supreme; and that supreme, which always was and is supreme, we know by the name of God.—Selected.

ATHEISM LEADS TO AN ABYSS

Everywhere we see a chain of effects and causes, of ends and means; and since nothing has come of itself into the state in which it is, it always thus indicates, farther back, another thing as its cause, which renders necessary exactly the same farther inquiry; so that in such a way the great whole must sink into the abyss of nothing, if we did not admit of something, of itself originally and independently external to this infinite contingent, which maintained it, and, as the cause of its origin, secured its duration.—Kant.

GOD OR EVOLUTION

But there is a theory called evolution, atheistic evolution, according to which the world made itself. Evolution is a machine for the manufacture of worlds, and all things therein—suns, planets, continents, plants, animals, men, philosophers, religions and evolution theories. This machine is made up of many parts—matter, force, eternal change, life potencies in dead matter, tendency to variation, natural selection and survival of the fittest. These parts are nicely adjusted and work harmoniously. It is wonderful what variety, what complications, and what contradictory products this machine has been turning out during all the ages! matter and spirit, life and death, sin and holiness, true and false philosophies, science and "science falsely so called," evolutionists and anti-evolutionists. Now, all the wisdom, science and law manifest in these products must be in this machine. Who made this machine, for it is more wonderful than anything else? Was it evolved by a previous evolution? Did it have a father, a grandfather, and who was the Adam of this genealogical line? Evolution increases the need of God; for if it is a reality, it is the biggest thing in existence, excepting its Maker. No, going back however far, we can not get beyond God.

Again, since as we go back along the chain of causations we must stop somewhere, why not stop with the world as it is? Why not say that the material world as we find it

is eternal; it is the first link; it had no cause? Would this be more mysterious than God? We can not stop short of an *adequate* cause. Mere dead matter and blind force are not adequate causes of spiritual effects. Thought, purpose and goodness must be accounted for, as well as atoms and suns, with all between them.

As a last resort, it is said that God is incomprehensible. Who is he? Where is he? What was he doing during the eternity gone? Why should he have contrived a universe composed of such curious and wonderful things? Why did he not make a better world? Could he, and would he not? Or would he, and could he not? Why does he permit sin? Why not strike down the sinner with his thunderbolts? Why not, at once, blot out all the race—a race that finds its chief glory in the carnage of battle? Does he exist alone? Alone in the infinite solitudes of space, alone in the finite isolations of eternity? Yes, he is incomprehensible. If he came within the limits of our finite intelligence, he would not be God.—H. W. Everest.

ATTRIBUTES OF GOD

GOD'S ATTRIBUTES BLEND TOGETHER

As the boundless fields of stellar systems, in a particular region of the heavens, appear one immense and cloudless scene of light; but when contemplated with the aid of the telescope, each constellation is distinctly seen emitting its radiations of light, and contributing to form this blaze of splendor; so it is in regard to the Divine nature: the whole is resplendent with inconceivable grandeur, and yet each perfection possesses a distinct glory, and contributes its rays to reveal the character of Him who "is Light, and in whom is no darkness at all." Or like the prismatic colors, each distinct, and in the perfection of beauty; and yet all blending in one beam of light.—Ewing.

PERFECTION OF GOD'S ATTRIBUTES

There is all possible perfection in God. In Him absolutely is fullness. All life is in God, life in all its varieties. Jehovah is the living God. All wisdom is in God: He is "the only wise God." All purity is in God: "God is light." All righteousness is in God: "Holy, holy, holy is the Lord God Almighty." All love is in God: "God is love." These several attributes are not only individually complete, but perfect in their harmony. They combine as the prismatic colors in light, and unite as the several gases which constitute the atmosphere, and they blend as the hues of the rainbow.—S. Martin.

GLORY OF GOD'S ATTRIBUTES

The creature is nothing in comparison with God; all the glory, perfection, and excellency of the whole world do not amount to the value of a unit in regard of God's attributes;

join ever so many of them together, they cannot make one in number; they are nothing in His regard, and less than nothing. All created beings must utterly vanish out of sight when we think of God. As the sun does not annihilate the stars, and make them nothing, yet it annihilates their appearances to our sight; some are of the first magnitude, some of the second, some of the third, but in the daytime all are alike, all are darkened by the sun's glory: so it is here, there are degrees of perfection and excellency, if we compare one creature with another, but let once the glorious brightness of God shine upon the soul, and in that light all their differences are unobserved. Angels, men, worms, they are all nothing, less than nothing, to be set up against God. This magnificent title, "I am," darkens all, as if nothing else were. —Manton, 1620-1667.

GOD'S ATTRIBUTES UNCHANGEABLE

A being is absolutely perfect when it is incapable of the least accession or diminution. Now such a being is God, and none but God. As the sun gets nothing by the shining of the moon and the stars, neither loseth anything by their eclipses or withdrawals; so the self-sufficient God gains nothing by all the suits and services, prayers and praises of His creatures; neither loseth anything by their neglect of their duties. He is above the influence of all our performances.—Swinnock, 1673.

GOD'S ATTRIBUTES LIKE HIMSELF

His glory is as Himself, eternal, infinite, and so abides in itself, not capable of our addition to it or detraction from it. As the sun, which would shine in its own brightness and glory though all the world were blind, or did willfully shut their eyes against it, so God will ever be most glorious, let men be ever so obstinate or rebellious. Yea, God will have glory by reprobates, though it be nothing to their ease, and though He be not glorified of them, yet He will glorify Himself in them.—N. Rogers, 1594-1660.

GREATNESS OF GOD'S ATTRIBUTES

It was a noble conception of the great artist of antiquity, who, to express the grandeur of the father of the gods, placed his statue, composed of ivory and gold, and crowned with olive, in the midst of the most sumptuous temple of Greece, but enthroned and sitting; and of such dimensions that the roof of that majestic edifice was but a little elevated above the summit of the image, and conveyed the striking intimation that this noblest structure was after all too limited to contain the uplifted form of the divinity. To the vulgar eye, the magnitude of this stupendous image appeared as a defect, and the proportions of the general fabric seemed to have been forgotten. But, on a closer inspection, this very circumstance contributed, more than all besides, to its impression,—engrossing, absorbing, and overwhelming the spectator; not more with the richness of its materials and the perfection of its symmetry than by the gigantic scale of its greatness,—casting a new and unexpected glory upon the dwelling which it far outshone. But what is the dwelling we can fabricate for the invisible and infinite God? Where is the house we build Him, or what is the place of His rest? How the very insignificance of every earthly sanctuary, contrasted with His infinitude, adds to the force of these emotions! How His immeasurable grandeur swells upon our thought when we remember that, though here His foot may tread, His power upholds the stars and His glory outshines the firmament; while the amplitude of all creation lies—like a pebble from the shore—within the hollow of His hand!—M'All.

JUSTICE AND MERCY OF GOD

Justice and mercy are the two arms of God, which embrace, bear, and govern the whole world; they are the two engines of the great *Archimedes*, which make heaven descend upon earth, and earth mount to heaven. It is the bass and treble string of the great lute of Heaven which makes all the harmonies and tuneable symphonies of this universe.

Now, as Mercy is infinite, so is Justice. The Divine Essence holdeth these two perfections, as the two scales of the balance, always equally poised.—N. Caussin.

GOD'S ATTRIBUTES

Fear God for his power, trust him for his wisdom, love him for his goodness, praise him for his greatness, believe him for his faithfulness, and adore him for his holiness.—Mason.

GOD'S POWER AND HIS ATTRIBUTES

The power of God in its exercise is under the government of His wisdom, love, truth, and goodness—attributes equal with His power.—Selected.

GOD INFINITE AND INCOMPREHENSIBLE

GOD'S GREATNESS NO HINDRANCE TO FAITH

Rowland Hill was once trying to convey to his hearers some idea of the greatness of God's love. Suddenly he stopped and, raising his eyes to heaven, exclaimed, "I am unable to reach the lofty theme. Yet I do not think that the smallest fish that swims in the ocean ever complains of the ocean's vastness. So it is with me. With my puny powers I can plunge with delight into a subject the immensity of which I shall never be able to comprehend."—F. M. Goodchild.

OUR KNOWLEDGE OF GOD IMPERFECT

We know God but as men born blind know the fire: they know that there is such a thing as fire, for they feel it warm them, but what it is they know not. So, that there is a God we know, but what He is we know little, and indeed we can never search Him out to perfection; a finite creature can never fully comprehend that which is infinite.—Manton, 1620-1667.

WE KNOW LITTLE OF GOD'S GREATNESS

A young child, who has hitherto fancied that the rim of the sky rests on the earth a few miles away, and that the whole world lies within that circle, sails down the Forth there, and sees the river-banks gradually widening and the river passing into a frith. When he comes back, he tells his young companions how large the ocean is. Poor boy! he has not seen the ocean,—only the widened river. Just so with all creature-knowledge of God. Though all the archangels were to utter all they know, there would still remain an infinity untold.—Culcross.

OUR KNOWLEDGE OF GOD VERY LIMITED

God is to us, and to every creature, incomprehensible. If thou couldst fathom or measure Him, and know His greatness by a comprehensive knowledge, He were not God. A creature can comprehend nothing but a creature. You may know God, but not comprehend Him; as your foot treadeth on the earth, but doth not cover all the earth. The sea is not the sea if you can hold it in a spoon. Thou canst not comprehend the sun which thou seest, and by which thou seest all things else, nor the sea, nor the earth, no, nor a worm, nor a pile of grass: thy understanding knoweth not all that God hath put into any the least of these; thou art a stranger to thyself, and to somewhat in every part of thyself, both body and soul. And thinkest thou that perfectly comprehendest nothing, to comprehend God? Stop then thy overbold inquiries, and remember that thou art a shallow, finite worm, and God is infinite. First reach to comprehend the heaven and earth and whole creation, before thou think of comprehending Him, to whom the world is nothing, or vanity.—Baxter, 1615-1691.

TO COMPREHEND GOD NOT NECESSARY

The human mind may know God, and learn of God, though it has no terms by which to explain Him; it may think of Him as Absolute, as Infinite, as Personal, while it may never in this life be able to fathom the full meaning of these sublime ideas.—George C. Lorimer.

MAN'S IMPERFECT IDEAS OF GOD

One day, in conversation with the Jungo-kritu, head pundit of the College of Fort William, on the subject of God, this man, who is truly learned in his own shastras, gave me from one of their books this parable:—"In a certain country there existed a village of blind men. These men had heard that there was an amazing animal called the elephant, but they knew not how to form an idea of his shape. One day

an elephant happened to pass through the place: the villagers crowded to the spot where this animal was standing. One of them got hold of his trunk, another seized his ear, another his tail, another one of his legs, etc. After thus trying to gratify their curiosity they returned into the village, and sitting down together, they began to give their ideas on what the elephant was like: the man who had seized his trunk said he thought the elephant was like the body of the plantain tree; the man who had felt his ear said he thought he was like the fan with which the Hindoos clean the rice; the man who had felt his tail said he thought he must be like a snake; and the man who had seized his leg thought he must be like a pillar. An old blind man of some judgment was present, who was greatly perplexed how to reconcile these jarring notions, respecting the form of the elephant; but he at length said, 'You have all been to examine this animal, it is true, and what you report cannot be false: I suppose, therefore, that that which was like the plantain tree must be his trunk; that which was like a fan must be his ear; that which was like a snake must be his tail, and that which was like a pillar must be his body.' In this way, the old man united all their notions, and made out something of the form of the elephant. Respecting God," added the pundit, "we are all blind; none of us has seen Him; those who wrote the shastras, like the old blind man, have collected all the reasonings and conjectures of mankind together, and have endeavored to form some idea of the nature of the Divine Being."

The pundit's parable may be appropriately applied to the science of theology. Some Christians see one truth and some another, and each one is quite sure that he has beheld the whole. Where is the master-mind who shall gather up the truth out of each creed, and see the theology of the Bible in its completeness?—a sublimer sight than the believers in the *isms* have yet been able to imagine.—Spurgeon.

FALSE CONCEPTIONS OF GOD

The beautiful rays coming from the face of God, and shining in such loveliness around us, are reflected and re-

fracted when they come in contact with the human heart. Each heart is apt to receive only such as please it, and to reject the others; hence the many-colored aspects, some of them hideous in the extreme, in which God is presented to different nations and individuals; hence the room for each man fashioning a god after his own heart. An evil conscience, reflecting only the red rays, calls up a god who delights in blood; the man of fine sentiment, reflecting only the softer rays, paints from the hues of his own feelings a god of mere sensibility, tender as that of the hero of a modern romance; the man of glowing imagination will array in gorgeous but delusive coloring, and in the flowing drapery of majesty and grandeur; beneath which, however, there is little or no reality; the observer of laws will represent him as the embodiment of order, as blank and as black as the sun looks when we have gazed upon him till we are no longer sensible of his brightness.—McCosh.

THE CREATOR OF ALL INCOMPREHENSIBLE

If I never saw that creature which contains not something unsearchable; nor the worm so small, which affordeth not matter for questions to puzzle the greatest philosopher I ever met with; no wonder, then, if mine eyes fail when I would look at God, my tongue fail me in speaking of Him, and my heart in conceiving. As long as the Athenian superscription doth so too well suit with my sacrifices, "To the unknown God," and while I cannot contain the smallest rivulet, it is little I can contain of this immense ocean. We shall never be capable of clearly knowing, till we are capable of fully enjoying; nay, nor till we do actually enjoy Him. What strange conceivings hath a man, born blind, of the sun and its light; or a man born deaf, of the nature of sounds and music; so do we yet want that sense by which God must be clearly known. I stand and look upon a heap of ants and see them all, with one view, very busy to little purpose. They know not me, my being, nature, or thoughts, though I am their fellow-creature; how little, then, must we know of the great Creator, though He with one view continually

beholds us all. Yet a knowledge we have, though imperfect, and such as must be done away. A glimpse the saints behold, though but in a glass, which makes us capable of some poor, general, dark apprehensions of what we shall behold in glory.—Baxter, 1615-1691.

NO WAY TO COMPREHEND GOD

What is man? It seems an easy thing to answer that question; yet I am not sure that, even at this day, we have any correct definition which, distinguishing him on the one hand from the angelic race, and on the other hand from the higher orders of inferior creatures, is at once brief and comprehen ive. Now, if we have such difficulty in defining even ourselves, or those objects that being patent to the senses may be made the subject of searching and long experiment, is it wonderful that when we rise above his works to their maker, from things finite to things infinite, it should be found much easier to ask than to answer the question, What is God? The telescope by which we hold converse with the stars, the microscope which unveils the secrets of nature, the crucible of the chemist, the knife of the anatomist, the reflective faculties of the philosopher, all the common instruments of science, avail not there. On the threshold of that impenetrable mystery a voice arrests our steps. From out the clouds and darkness that are round about God's throne, the question comes, Who can by searching find out God, who can find out the Almighty to perfection?—Dr. Guthrie.

WE DO NOT UNDERSTAND OURSELVES

How can man understand God, since he does not yet understand his own mind, with which he endeavors to understand Him?—John Ruskin.

GOD NOT MYSTERIOUS BUT UNFATHOMABLE

The infinity of God is not mysterious, it is only unfathomable—not concealed, but incomprehensible. It is a clear in-

finity—the darkness of the pure, unsearchable sea.—John Ruskin.

ANGELS CANNOT COMPREHEND GOD

The glorified saints and holy angels, who behold as much of His glory as creatures can bear, do not know Him as He is. They are filled with His power and love. He comprehends them, but they cannot Him. A vessel cast into the sea can but receive according to its capacity. Thus are they filled with His fullness till they can hold no more; but His glory still remains infinite and boundless. The glorious seraphim, therefore, are represented as hiding their faces with their wings, unable to bear the splendor of His presence.—Newton, 1725-1807.

FINITE CANNOT UNDERSTAND INFINITE

It is indeed our unhappiness in this state of weakness and mortality that the most advanced in knowledge and improved in piety have yet but very lame and imperfect conceptions of the great God. And the reason of it is manifest; because we are forced to understand that which is infinite, after a finite manner. For philosophy teaches, that *"intelligere est pati, et pati est recipere."* And one thing receives another, not according to the full latitude of the object, but according to the scanty model of its own capacity. If we let down a vessel into the sea, we shall bring up not what the sea can afford, but what the vessel can hold: and just so it is in our own understanding of God.—South.

BEECHER ON GOD'S INCOMPREHENSIBILITY

Our knowledge of God in the present state of things, with all that has been done to winnow the wheat from the chaff, is exceedingly incomplete and unsatisfying. Our knowledge of the divine nature is unlike the knowledge of the qualities of matter which may be discerned through the use of our senses. God cannot be learned by any process of observation; nor can His kingdom be studied by scientific methods.

As is declared, "The kingdom of God cometh not with observation." A knowledge of the divine nature is not a thing to be demonstrated by scientific tests. It depends upon growth in us. We cannot understand in God anything of which we have not something in ourselves that stands for a suggestion, an analogue, and of which we have not had a parallel experience. How far can we understand God? As far as we are developed in spiritual directions. How is it possible for us to come to any considerable understanding of God, who is, after all, to us but a Being somewhat greater than good beings whom we have known upon earth? How much can we convey of our nature and of our modes of government to the intelligent creatures that are below us?—for there are creatures below us who understand many things. How much could we make the horse, the dog, or the elephant understand, either of our dispositions, or of the motives from which we work, or of the structure and nature of our minds, or of the processes of society, or of the civil government which we are carrying on? You could not make them understand these things, because they have not the development, the faculty that makes the meaning plain to them. The beings below us cannot understand us because they are not sufficiently unfolded.

And is it not so as between us and a superior Intelligence? There is not that in us which can understand God. Parts of His ways, and these the lower parts, we understand; but the distance between us and the Eternal Father is greater than the distance between us and the more intelligent animals below us.

When we shall see Him as He is, not the first rude daubs of the incipient artist will seem so rude when the master-artist has found his skill, as our earliest conceptions of God will seem when, "in the ages to come," we shall see Him as He is, no longer as through a glass darkly, no longer as the vision of our own imagination, no longer as the imperfect work of our reason, but in all the amplitude and fullness of the real Being, and when we are so developed that we are able to behold and still to live.—Beecher.

GOD FAR GREATER THAN WE CONCEIVE

In this world our knowedge is comparatively dim and unsatisfactory, but nevertheless is introductory to grander and more complete vision.

This is eminently true in regard to our view of God. We hear so much about God that we conclude that we understand Him. He is represented as having the tenderness of a father, the firmness of a judge, the pomp of a king, and the love of a mother. We hear about Him, talk about Him, write about Him. We lisp His name in infancy, and it trembles on the tongue of the dying octogenarian. We think that we know very much about Him. Take the attribute of *mercy*. Do we understand it? The Bible blossoms all over with that word MERCY. It speaks again and again of the *tender* mercies of God; of the sure mercies; of the great mercies; of the mercy that *endureth for ever;* of the *multitude* of His mercies. And yet I know that the views we have of this great Being are most indefinite, one-sided, and incomplete. When at death, the gates shall fly open, and we shall look directly upon Him, how new and surprising! We see upon canvas a picture of the morning. We study the cloud in the sky, the dew upon the grass, and the husbandman on the way to the field. Beautiful picture of the morning! But we rise at daybreak, and go up on a hill, to see for ourselves that which was represented to us. While we look, the mountains are transfigured. The burnished gates of heaven swing open and shut, to let pass a host of fiery splendors. The clusters of purple cloud hang pendant from arbors of alabaster and amethyst. The waters make a pathway of inlaid pearl for the light to walk upon; and there is morning on the sea. The crags uncover their scarred visage, and there is morning among the mountains. Now you go home, and how tame your picture of the morning seems in contrast. Greater than that shall be the contrast between this Scriptural view of God and that which we shall have when standing face to face. This is the picture of the morning: that will be the morning itself.—Talmage.

OUR CONCEPTIONS OF GOD ARE PALTRY

How mean and paltry are any words of ours to convey any idea of him who made this mighty world out of nothing, and with whom one day is as a thousand years, and a thousand years as one day! How weak and inadequate are our poor, feeble intellects to conceive of him who is perfect in all his works—perfect in the greatest as well as in the smallest; perfect in appointing the days and hours in which Jupiter, with all its satellites, shall travel round the sun; perfect in forming the smallest insect that creeps over a few feet of our little globe! How little can our busy helplessness comprehend a Being who is ever ordering all things in heaven and earth by universal Providence—ordering the rise and fall of nations and dynasties, like Nineveh and Carthage; ordering the exact length to which men like Alexander, and Tamerlane, and Napoleon shall extend their conquests, ordering the least step in the life of the humblest believer among his people, all at the same time, all unceasingly, all perfectly, all for his own glory! The blind man is no judge of the paintings of Rubens or Titian. The deaf man is insensible to the beauty of Handel's music. The Greenlander can have but a faint notion of the climate of the tropics. The Australian savage can form but a remote conception of a locomotive engine, however well you may describe it. There is no place in their minds to take in these things. They have no set of thoughts which can comprehend them. They have no mental fingers which can grasp them. And just in the same way the best and brightest ideas that man can form of God, compared to the reality which we shall see one day, are weak and faint indeed.—Ryle.

FATHOMLESS DEPTHS OF GOD

"Canst thou by searching find out God?" There is an unfathomable depth in all his decrees, in all his works; we cannot comprehend the reason of his works, much less that of his decrees, much less that in his nature; because his wisdom, being infinite as well as his power, can no more act to

the highest pitch than his power. As his power is not terminated by what he hath wrought, but he could give further testimonies of it, so neither is his wisdom, but he could furnish us with infinite expressions and pieces of his skill. As in regard of his immensity he is not bounded by the limits of place; in regard of his eternity, not measured by the minutes of time; in regard of his power, not terminated with this or that number of objects; so, in regard of his wisdom, he is not confined to this or that particular mode of working; so that in regard of the reason of his actions as well as the glory and majesty of his nature, he dwells in unapproachable light, I Tim. 6:16; and whatsoever we understand of his wisdom in creation and providence is infinitely less than what is in himself and his own unbounded nature. —Charnock.

COULD UNDERSTAND HIS MOTHER'S GOD

In 1853 Sir David Brewster was in Paris, and was taken to see the astronomer Arago, who was then in deep suffering, and was soon to die. He thus describes the interview: "We conversed upon the marvels of creation, and the name of God was introduced. This led Arago to complain of the difficulties which his reason experienced in understanding God. 'But,' said I, 'it is still more difficult not to comprehend God.' He did not deny it. 'Only,' added he, 'in this case I abstain, for it is impossible for me to understand the God of you philosophers.' 'It is not with them we are dealing,' replied I, 'although I believe that true philosophy necessarily conducts us to belief in God: it is of the God of the Christian that I wish to speak.' 'Ah!' he exclaimed, 'he was the God of my mother, before whom she always experienced so much comfort in kneeling.' 'Doubtless,' I answered. He said no more; his heart had spoken; this he had understood."—Foster.

DISCOVERED HIS IGNORANCE OF GOD

Simonides, a heathen poet, being asked by Hiero, King of Syracuse, What is God? desired a day to think upon it.

At its end, he desired two. Thus he continued to double the number of days before he could give an answer. The king asked what he meant by this conduct. The poet replied, "The more I think of God, he is still the more unknown to me."—Foster.

GOD'S GLORY COMPARED TO THE SUN

Though the sun is the source and fountain of light, there is little good in gazing at the sun, except to get blinded. No one ever saw the better for looking the sun directly in the face. It is a child's trick; grown-up people know better. We use the light which the sun gives, to see by, and to search into all things,—the sun excepted. Him we cannot explore beyond what he reveals of himself in the light and heat which he sheds upon us, and in the colors by which he is reflected from the earth. There is no searching of the sun: our eyes are too weak. How much less can we search the sun's Creator, before whom the myriads of suns are but as so many cloud-bodies!—J. Pulsford.

GOD UNCHANGEABLE, OR IMMUTABLE

GOD IS UNCHANGEABLE

Wherein God, willing more abundantly to shew unto the heirs of promise the *immutability of his counsel,* confirmed it by an oath. That by two *immutable things,* in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.—Heb. 6:17, 18.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, *with whom is no variableness,* neither shadow of turning.—Jas. 1:17.

Jesus Christ, *the same yesterday, to-day, and forever.*—Heb. 13:8.

GOD'S STRENGTH NEVER FAILS

"Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." We may depend upon Him, for His arm is never dried up, nor does His strength fail. *There is no wrinkle upon the brow of Eternity.* God is where He was at first; He continues for ever a God of infinite power, able to save those that trust in Him.—Manton, 1620-1667.

MAN CHANGES, NOT GOD

Famine, pestilence, revolution, war, are judgments of the Ruler of the World. What sort of a Ruler, we ask, is He? The answer to that question will determine the true sense of the term, a judgment of God. The heathen saw Him as a passionate, capricious, changeable Being, who could be angered and appeased by men. The Jewish prophets saw Him as a God whose ways were equal, who was unchangeable, whose decrees were perpetual, who was not to be bought off by sacrifices but pleased by righteous dealing, and

who would remove the punishment when the causes which brought it on were taken away; in their own words, when men repented God would repent. That does not mean that He changed His laws to relieve them of their suffering, but that they changed their relationship to His laws, so that, to them thus changed, God seemed to change. A boat rows against the stream; the current punishes it. So is a nation violating a law of God; it is subject to a judgment. The boat turns and goes with the stream; the current assists it. So is a nation which has repented and put itself into harmony with God's law; it is subject to a blessing. But the current is the same; it has not changed, only the boat has changed its relationship to the current. Neither does God change—we change; and the same law which executed itself in punishment now expresses itself in reward.—Broche.

GOD'S PROMISES ARE UNCHANGEABLE

What encouragement could there be to lift up our eyes to God if He were of one mind this day and of another mind to-morrow? Who would put up a petition to an earthly prince if he were so mutable as to grant a petition one day and deny it another, and change his own act? But if a prince promise this or that thing upon such or such a condition, and you know his promise to be as unchangeable as the laws of the Medes and Persians, would any man reason thus? because it is unchangeable we will not seek to him, we will not perform the condition upon which the fruit of the proclamation is to be enjoyed. Who would not count such an inference ridiculous? What blessings hath not God promised upon the condition of seeking Him?—Charnock, 1628-1680.

ALL THINGS CHANGE EXCEPT GOD

All things change, creeds and philosophies, and outward systems—but God remains.—Mary A. Ward.

OMNIPOTENCE OF GOD

GOD IS ALMIGHTY

But Jesus beheld them, and said unto them, With men this is impossible; but *with God all things are possible.*—Matt. 19:26.

Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and *there is nothing too hard for thee.*—Jer. 32:17.

The Lord God *omnipotent* reigneth.—Rev. 19:6.

And what is the *exceeding greatness of his power* to usward who believe according to the working of his mighty power?

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.—Eph. 1:19, 20.

Now unto him *that is able to do exceeding abundantly* above all that we ask or think, according to the power that worketh in us.—Eph. 3:20.

GOD'S OMNIPOTENCE IN CREATION

It is impossible for the mind which is not totally destitute of piety to behold the sublime, the awful, the amazing works of creation and providence—the heavens with their luminaries, the mountains, the ocean, the storm, the earthquake, the volcano, the circuit of the seasons, and the revolutions of empires—without marking in them all the mighty hand of God, and feeling strong emotions of reverence toward the Author of these stupendous works.—Timothy Dwight.

GOD AN OMNIPOTENT KING

Oh, when His wisdom can mistake,
His might decay, His love forsake,

Then may His children cease to sing,—
"The Lord omnipotent is King!"

—Conder.

GOD ABLE TO SUPPLY EVERY NEED

It is as easy for God to supply thy greatest as thy smallest wants, even as it was within His power to form a system or an atom, to create a blazing sun as to kindle the fire-fly's lamp.—Thomas Guthrie.

GOD AN OMNIPOTENT WORKMAN

What an immense workman is God in miniature as well as in the great! With the one hand, perhaps, he is making a ring of one hundred thousand miles in diameter, to revolve round a planet like Saturn, and with the other is forming a tooth in the ray of the feather of a humming bird, or a point in the claw of the foot of a microscopic insect. When he works in miniature, everything is gilded, polished and perfect; but whatever is made by human art, as a needle, etc., when viewed by a microscope appears rough, and coarse, and bungling.—Bishop Law.

OMNIPOTENCE SHOWN IN ALL GOD'S WORKS

The same Being that fashioned the insect, whose existence is only discerned by a microscope, and gave that invisible speck a system of ducts and other organs to perform its vital functions, created the enormous mass of the planet thirteen hundred times larger than our earth, and launched it in its course round the sun, and the comet, wheeling with a velocity that would carry it round our globe in less than two minutes of time, and yet revolving through so prodigious a space that it takes near six centuries to encircle the sun!—Lord Brougham.

RICHTER'S AWE-INSPIRING APOLOG

An angel once caught up a man into infinite space, and moved with him from galaxy to galaxy, until the human

heart fainted, and called out, "End is there none of the universe of God?" And the constellations answered, "End is there none that we ever heard of." Again the angel flew on with the man past immeasurable architraves and immensity after immensity sown with the rushing worlds; and the human heart fainted again, and cried out, "End is there none of the universe of God?" And the angel answered, "End is there none of the universe of God; lo! also is there no beginning!"

OMNIPOTENT TRANQUILLITY IN GOD'S WORK

The Divine work, because it is *such* work, is rest—tranquil in its energy, quiet in its intensity; because so mighty, therefore so still.—Selected.

RESTING IN GOD'S OMNIPOTENCE

There is nothing left to us but to see how we may be approved of Him, and how we may roll the weight of our weak souls in well-doing upon Him, who is God omnipotent.—Rutherford.

GOD MORE POWERFUL THAN ALL ELSE

When Antigonus was ready to engage in a sea-fight with Ptolemy's armada, and the pilot cried out, "How many are they more than we?" the courageous king replied, "'Tis true, if you count their numbers, they surpass us; but for how many do you value me?" Our God is sufficient against all the combined forces of earth and hell.—Spencer.

GOD'S POWER NOT LIKE KING CANUTE'S

King Canute, a Danish conqueror of Britain, was one day flattered by his courtiers on account of his power. Then he ordered his throne to be placed by the seaside. The tide was rolling in, and threatened to drown him. He commanded the waves to stop. Of course, they did not. Then he said to his flatterers, "Behold, how small is the might of kings!"—Foster.

GOD'S ANSWER TO MAN'S DEFIANCE

Chaplain McCabe tells that, in a Dakota town, a follower of Colonel Ingersoll said he would build a barn that "God Almighty couldn't blow down." So he erected a solid structure entirely of stone; and then the first cyclone that came along doubled that barn about as a giant would a baby, not leaving one stone on another. Since then the man has been more modest in his asseverations.—Rev. E. S. Lorenz.

HAD FORGOTTEN GOD'S OMNIPOTENCE

One of the early Christians was much perplexed over the passage which represents the earth as founded upon the waters. Then he thought upon the omnipotence of God, and said, "I forgot God when I said, How can this be?" Many doubts are silenced in the same way. The power of God makes the yielding waters firm as adamant, or the airy nothing, upon which he is said to hang the world, stronger than pillars of brass.—Foster.

GOD'S POWER OVER THE UNIVERSE

The power which gave existence is power which can know no limits. But to all beings, in heaven, and earth, and hell, he gave existence, and is therefore seen to possess powers which transcend every bound. The power which upholds, moves, and rules the universe is also clearly illimitable. The power which is necessary to move a single world transcends all finite understanding. No definite number of finite beings possess sufficient power to move a single world a hair's breadth; yet God moves the great world which we inhabit sixty-eight thousand miles in an hour; two hundred and sixty times faster than the swiftest motion of a cannon ball. Nor does he move this world only, but the whole system, of which it is a part; and all the worlds which replenish the immense stellary system, formed of suns innumerable, and of the planets which surround them. All these he has also moved from the beginning to the present moment; and yet "He fainteth not, neither is weary!"—Dr. Dwight.

OMNISCIENCE OF GOD

GOD KNOWS ALL THINGS

Known unto God are *all his works* from the beginning of the world.—Acts 15:18.

Neither is there any creature *that is not manifest* in his sight; *but all things are naked* and opened unto the eyes of him with whom we have to do.—Heb. 4:13.

The eyes of the Lord are *in every place,* beholding the evil and the good.—Prov. 15:3.

For if our heart condemn us, God is greater than our heart, and *knoweth all things.*—I John 3:20.

O Lord, thou hast searched me, and *known me.* Thou *knowest my down-sitting and mine up-rising,* thou understandest my thought afar off. Thou compassest my path and my lying down, and *art acquainted with all my ways.* For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.—Psa. 139:1-4.

GOD KNOWS BEST

By Marian N. Clark

God knows best what is best for me.
Why should I worry—or anxious be,
Trying to fathom the course I take,
Grasping at bubbles that fade and break?
One step is all I have need to see.
God knows best what is best for me.

God knows best what is best for me
All through time and eternity.
In my Father's house is goodly store
Of all I can ever need—and more.

With Him I rest, for I know that He
Always gives what is best for me.
—Sunday School Times.

ALL KNOWLEDGE DERIVED FROM GOD

What must be the knowledge of him, from whom all created minds have derived both their power of knowing, and the innumerable objects of their knowledge! What must be the wisdom of him, from whom all beings derive their wisdom; from whom the emmet, the bee, and the stork receive the skill to provide, without an error, their food, habitation, and safety; and the prophet and the seraph imbibe their exalted views of the innumerable, vast, and sublime wonders of creation, and of creating glory and greatness!—Dr. Dwight.

GOD'S OMNISCIENCE SHOWN IN HIS WORKS

He who cannot see the workings of a Divine wisdom in the order of the heavens, the change of the seasons, the flowing of the tides, the operations of the wind and other elements, the structure of the human body, the circulation of the blood through a variety of vessels wonderfully arranged and conducted, the instinct of beasts, their tempers and dispositions, the growth of plants, and their many effects for meat and medicine; he who cannot see all these and many other things as the evident contrivance of a Divine wisdom is sottishly blind, and unworthy the name of man.—William Jones of Nayland.

GOD'S WISDOM INFINITE

The wisdom of the Lord is infinite as are also His glory and His power. Ye heavens, sing His praises; sun, moon, and planets, glorify Him in your ineffable language! Praise Him, celestial harmonies, and all ye who can comprehend them! And thou, my soul, praise thy Creator! It is by Him and in Him that all exist.—Kepler.

TRUST THE WISDOM OF GOD

He knoweth all; the end
Is clear as the beginning to His eye;
Then wait in peace, secure though storms roll by,
He knoweth all, O friend!

—Sunday-School Times.

GOD KNOWS EVERYTHING

There is not a city, there is not a village, not a house, on which the eye of God is not fixed. He notices the actions, words and thoughts of every member of every family, in this and in every place. He observes every family in which no prayer is offered, and marks that as a house on which his blessing cannot rest. If they acknowledge not God, neither can God acknowledge them as his; for "them that honor me," saith God, "I will honor; and they that despise me shall be lightly esteemed." He sees the knavery and dishonesty which are practiced in some houses, and which the inhabitants of the houses think to shut in with the walls which enclose them. He notices the vain and unprofitable conversation of many who forget that for "every idle word that men shall speak, they shall give account thereof in the day of judgment;" and the wicked thoughts and desires which are indulged in privacy, by some who would blush to think that their imaginations were exposed to any human eye. He knows all the hypocrisy which sometimes lurks under fair words and specious performances. He knows and observes all and forgets nothing. He records all in his book of remembrance. Let the consideration that all things are naked and opened unto the eyes of him with whom we have to do, have its proper influence upon us.—Preston.

GOD'S KNOWLEDGE A CHECK TO SIN

The omniscience of God is a great check to sin and motive to virtue. A heathen philosopher advised his pupils to imagine that some distinguished character was always looking at them, as the best aid to excellence of life.—Foster.

GOD'S KNOWLEDGE OF US PERFECT

Let us ask ourselves seriously and honestly, "What do I believe after all? What manner of man am I after all? What sort of show would I make after all, if the people around me knew my heart and all my secret thoughts?" What sort of show then do I already make in the sight of Almighty God, who sees every man exactly as he is?—Charles Kingsley.

GOD MERCIFUL AS WELL AS OMNISCIENT

Take comfort, and recollect however little you and I may know, God knows; He knows Himself and you and me and all things; and His mercy is over all His works.—Charles Kingsley.

GOD'S WILL NOT ONLY GOOD, BUT BEST

It is certain that this is not only good which the Almighty has done, but that it is best; He hath reckoned all your steps to heaven.—Rutherford.

GOD SEES BENEATH THE SURFACE

There is a recent application of electricity by which, under the influence of its powerful light, the body can be illuminated so that the workings beneath the surface of the skin can be seen. Lift up the hand, and it will appear almost translucent, the bones and veins clearly appearing. It is so in some sort with God's introspection of the human heart. His eye, which shines brighter than the sun, searches us and discovers all our weakness and infirmity.—Pilkington.

THINK OFTEN OF GOD'S OMNISCIENCE

We cannot too often think that there is a never sleeping eye that reads the heart, and registers our thoughts—Bacon.

GOD'S KNOWLEDGE INCLUDES EVERYTHING

God nothing does nor suffers to be done
But thou wouldst do thyself if thou couldst see.
The end of all things here as well as He.

—Selected.

NO CLOUD ON GOD'S KNOWLEDGE

However dark our lot may be, there is light enough on the other side of the cloud, in that pure empyrean where God dwells, to irradiate every darkness of this world; light enough to clear every difficult question, remove every ground of obscurity, conquer every atheistic suspicion, silence every hard judgment, light enough to satisfy, nay, to ravish the mind forever.—Horace Bushnell.

GOD'S EYE SEES EVERYTHING

God looks to the bottom and spring of actions; not only the matter but the principle. A man that stands by a river in a low place can only see that part of the river that passes by; but he that is aloof in the air, in a higher place, may see the whole course, where it rises and how it runs. So God at one view sees the beginning, rise, and ending of actions; whatever we think, speak, or do, He sees it altogether. He knows our thoughts before we can think them, —"Thou knowest my down-sitting and my up-rising; Thou understandest my thoughts afar off." Before we can conclude anything, a gardener knows what roots are in the ground long before they appear, and what fruits they will produce.—Manton, 1620-1667.

GOD'S FOREKNOWLEDGE EXPLAINED

God's prescience, from all eternity, being but the seeing everything that ever exists as it is, contingents as contingents, necessary as necessary, can neither work any change in the object by thus seeing it, nor itself be deceived in what it sees.—Hammond, 1605-1666.

GOD'S FOREKNOWLEDGE DOES NOT INTERFERE WITH MAN'S FREE AGENCY

Foreknowledge is not the cause of the things that are foreknown; but because the thing is future and shall be, that is the reason why it is foreknown; for it doth not, because it was known, come to pass, but because it was to come to pass, therefore it was foreknown; and bare knowledge is no more the cause of any event, which because it is known must infallibly be, than my seeing a man run is the cause of his running, which, because I do see, is infallibly so.—Tillotson, 1630-1694.

NO SIN HIDDEN FROM GOD

God's omniscience should indeed make us ashamed to commit sin: but it should embolden us to confess it. We can tell our secrets to a friend that does not know them; how much more should we do it to Him that knows them already! God's knowledge outruns our confessions, and anticipates what we have to say. As our Savior speaks concerning prayer, "Your heavenly Father knows what you have need of before you ask;" so I may say of confession, your heavenly Father knows what secret sins you have committed before you confess. But still He commands this duty of us; and that not to know our sins, but to see our ingenuity. Adam, when he hid himself, to the impiety of his sin, added the absurdity of a concealment. Our declaring of our sins to God, who knows them without being beholden to our relation; it is like opening a window to receive the light, which would shine in through it howsoever. Every man has a casement in his bosom, through which God looks in upon him every day. When a master sees his servant commit a fault in secret, and thereupon urges him to a confession, he does it not so much to know the fault as to try the man. Now there is no duty by which we give God the glory of His omniscience so much as by a free confession of our secret iniquities. Joshua says to Achan, "My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him."—South, 1633-1716.

LIVING IN SIGHT OF GOD

Julius Drusus, a Roman tribune, had a house that in many places lay exposed to the view of the neighborhood. A person came and offered that for five talents he would so alter it that it should not be liable to that inconvenience. "I will give thee ten talents," said Drusus, "if thou canst make my house conspicuous in every room of it, that so all the city may behold in what manner I lead my life." It would be well for us to recollect that we are all thus continually exposed to the eye of God.—Whitecross.

DID NOT LIKE AN ALL-SEEING GOD

Some of the natives of South America, after listening a while to the instructions of the Catholic missionaries, gave them this cool answer: "You say that the God of the Christians knows every thing, that nothing is hidden from him, that he is everywhere, and sees all that is done below. Now, we do not desire a God so sharpsighted; we choose to live with freedom in our woods, without having a perpetual observer of our actions over our heads."—Arvine.

GOD THE SOURCE OF ALL WISDOM

God is the fountain of all wisdom in the creatures, and therefore is infinitely wise in Himself. As He hath a fullness of being in Himself, because the streams of being are derived to other things from Him, so He hath a fullness of wisdom because He is the spring of wisdom to angels and men. That Being must be infinitely wise from whence all other wisdom derives its original; for nothing can be in the effect which is not eminently in the cause; the cause is always more perfect than the effect. If, therefore, the creatures are wise, the Creator must be much more wise.—Charnock.

GOD'S WISDOM NOT ALL REVEALED

If the mind of God as discovered to us in His Word and works is so vast and deep, what must His mind be in all its undisclosed resources—in the infinity and eternity of its existence?—John Bate.

OMNIPRESENCE OF GOD

GOD IS EVERYWHERE

Whither shall I go from thy Spirit? or whither shall I flee from thy presence? if I ascend into heaven, *thou art there;* if I make my bed in hell, behold, *thou art there;* if I take the wings of the morning, and dwell in the uttermost parts of the sea; *even there* shall thy hand lead me, and thy right hand shall hold me.—Ps. 139:7-10.

Can any *hide himself* in secret places *that I shall not see him?* saith the Lord.—Jer. 23:24.

The eyes of the Lord are *in every place,* beholding the evil and the good.—Prov. 15:3.

Do not *I fill heaven and earth?* saith the Lord.—Jer. 23: 23, 24.

But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, *cannot contain thee;* how much less this house that I have builded!—I Kings 8:27.

That they should seek the Lord, if haply they might feel after him, and find him, though *he be not far from every one* of us.—Acts 17:27.

COMFORT OF OMNIPRESENCE

Ever with Thee, Almighty Love, through all the weary night—
A joy above all other joy, a light above all light;
And all the day, where'er I stray, on path bestrewn with flowers,
Or dight in winter's drapery of snow, and sleet, and showers.

Ever with Thee, Almighty Love! I lean upon the breast
On which the universe of stars, with all their being, rest;

That cares for many a thousand worlds, yet ever cares for me,
And guides my way, by night and day, where'er my wanderings be.

Ever with Thee, Almighty Love! Thy Son, the King of Kings,
To me the message of Thy love, writ in His heart's blood, brings;
And when the blasts that shake the base of earthly hopes o'ertake me,
He gently whispers in my ear, "I never will forsake thee."

Ever with Thee, Almighty Love! When lying in the dust,
I'll gather all Thy Promises, and lean on them my trust;
Then rise refreshed, and journey on, assured the end will be
A home in heaven for evermore, Almighty Love, with Thee!
—George Paulin.

GOD'S POWER EVERYWHERE PRESENT

God is everywhere present by His power. He rolls the orbs of heaven with His hand; He fixes the earth with His foot; He guides all creatures with His eye, and refreshes them with His influence; He makes the powers of hell to shake with His terrors, and binds the devils with His word. —Jeremy Taylor.

GOD'S GOODNESS AND MERCY EVERYWHERE

There are regions beyond the most nebulous outskirts of matter; but no regions beyond the Divine goodness. We may conceive of tracts where there are no worlds, but not of any where there is no God of mercy.—J. W. Alexander.

HEBREW IDEA OF GOD'S OMNIPRESENCE

To the Hebrews, the external universe is just a black screen concealing God. All things are full of, yet all dis-

tinct from, him. The cloud on the mountain is his covering; the muttering from the chambers of the thunder is his voice; that sound on the top of the mulberry-trees is his "going;" in that wind, which bends the forest or curls the clouds, he is walking; that sun is his still commanding eye. Whither can they go from his spirit? whither can they flee from his presence? At every step and in every circumstance, they feel themselves God-enclosed, God-filled, God-breathing men, with a spiritual presence lowering or smiling on them from the sky, sounding in wild tempest, or creeping in panic stillness across the surface of the earth; and, if they turn within, lo! it is there also,—an "eye" hung in the central darkness of their own hearts. Hence the Muse of the Hebrew bard is not Dame Memory, nor any of her siren daughters, but the almighty, all-pervading Spirit himself, who is at once the subject, the auditor, and the inspirer, of the song.—Gilfillan.

GOD AN EVER-PRESENT FRIEND

It is impossible to conceive of any thought more appalling than this would be, did this unseen and ever-present Being regard us with unfriendly feelings. . . . And it is difficult to conceive of all the agony which would accrue to us from the consciousness that an enemy, unseen by us, attended all our steps; that his eye was upon us by night and by day; that in solitude or in the crowd—in our places of business—at home or in the street, he never left us. His invisibility would render us unable to defend ourselves from his assaults, were we otherwise capable of doing so; and leaving us ignorant of his intentions and movements, would keep us in a state of torturing suspense, ever fearing, and not knowing how soon he might gratify his enmity by involving us in ruin. And did we know, moreover, that, owing to his great power, we were completely at his mercy, and that his will would suffice to inflict upon us the most excruciating tortures—oh! then the thought would be so fraught with horror as to occasion a very hell on earth—a hell from which even the bottomless

abyss, or the blackness of darkness, would prove a welcome refuge; nor would it be surprising if some, by a suicidal act, attempted to obtain relief from the intolerable thought.

And what cause for gratitude have we that a thought which might be so fraught with horror may prove to all of us the source of unfailing consolation! The character of God is such that the man is sadly wrong who derives no comfort from the consciousness of His presence.—Landels.

GOD'S PRESENCE LIKE THE AIR

As birds, wheresoever they fly, always meet with the air; so we, wheresoever we go, or wherever we are, always find God present.—Sales.

WHY GOD'S PRESENCE IS NOT MORE MANIFEST

What can be so awful as to know that there is never any moment at which what we do is not entirely naked and exposed to the sight of God, just as surely as though we were in the noon-day light, before an assembled universe? Those who, upon occasions of ceremony, are in the presence of an earthly monarch, have an incessant feeling of constraint, an oppressive sense that certain forms of respectful etiquette must every moment be kept up. How infinitely would the feeling of constraint, the sense of subjection to another's will, be increased, if we could realize in a similar degree the tremendous presence of the King of Kings, who is, in truth, never absent from us for a single instant, who not only sees everything which we do, but even reads the most secret thoughts and desires of our hearts! The marvel is, that we can live on in the enjoyment of the pleasures of life, and in the pursuit of our lusts and appetites, just as though no God existed. This, melancholy as are some of its results, I take to be one of the most remarkable of the many proofs which are to be found of the wisdom and mercy of our Creator. We are able to appreciate the continual presence of God as a pure act of abstract reason, just as we are able to know that space must be infinite, and that there must

be a never-ending eternity; but we cannot realize any of these truths as hard, tangible facts, in the same way that we realize, by their contact with our senses, the existence of the material objects of the world around us—the trees and rivers we admire, the food we eat, the friends we love. That we cannot in this substantial, matter-of-fact way, feel the continual presence of God, is, I say, a merciful and loving provision of our Maker. For it is clear that if we could do so, our whole moral nature would be, as it were, turned upside down. To begin with, we should cease to be free moral agents. As it is impossible that a man, trembling on the edge of a precipice or threatened with instant death by shipwreck, could indulge in any besetting sin, so it would be equally impossible that he could do so when oppressed with the conscious presence of that awful Being who can at a breath consign him to any fate. But all pleasure would cease too. The foundation of all our enjoyment consists in the absence of restraint, and the consciousness of power and freedom to do and think according to the desire of the passing moment. A man may have his pride gratified by being admitted to a ceremonial interview with his sovereign upon some state occasion; but it is with a sense of relief that he escapes from the kingly presence, and gets back to the free atmosphere of everyday existence. There could be no enjoyment of life were we under the restraint which would be necessarily incidental to our being imbued with a continual consciousness of the presence of the Almighty Maker of all things. God is therefore like an august and wise monarch, who does not often burden His subjects by calling them into His presence, or, if He does so, dispenses with His scepter and his robes, and meets them genially with condescending friendship. By the wise and holy man the presence of his Almighty King is always felt and known, even when it is not actually perceived. He ever remembers that the Monarch is in His palace to rule and govern and direct, even when there is no outward pageant, no noisy manifestation of external power. Thus the presence of God becomes a settled and abiding thing, but rather as a sweet and soothing influence than a hard, tangible fact. On the other hand, the ungodly

man can for a time, so to speak, cast out God's presence. He strives to forget it altogether, and for the most part he is successful. He goes on in his own sinful, selfish way, living outside God's presence, until the day arrives when that presence can no longer be evaded, and it comes with all the terrors of eternal judgment. God has left abundant witness to His existence in the infinite wisdom and goodness which we see manifested everywhere throughout the world. But in this life His presence coerces no man. We can live with or without God, as we choose.—Hooper.

OMNIPRESENCE TRANSCENDS HUMAN THOUGHT

God is behind all space. What a solemn mystery there is in this idea of space! Modern science has added to the benefits which it has conferred upon us, this also, that it has enlarged our conceptions of space. How much more worthily we are enabled to think of the universe and empire of God than those could have done, who regarded the firmament as a solid shell of the earth, star-gemmed, fixed a few miles above it, and revolving around it for the purpose of alternating day and night! One of the most conspicuous respects in which astronomy has proved herself the handmaid of devotion, has been by revealing to us in part the scale on which the universe is built. What heights and depths of space the telescopes of Rosse and Herschel have enabled us to penetrate! What awe seizes upon the soul, as viewed through their powerful lenses the faint nebulæ resolve themselves into clusters of shining worlds, and through the spaces between these worlds, across immeasurable and inconceivable distances, other nebulæ burst upon the astonished vision! as all these countless suns and systems are detected to be revolving around the brightest of the Pleiades! Is that to us faint star the center of the universe? Is it there that God sits enthroned? Is that the one stable and unmoving orb? Or is that moving too, carrying the innumerable suns and worlds that are linked on to it around some vaster center? Where is the center of the universe? Where is its circumference? How far must we travel before we

reach a margin beyond which space does not extend? Is there such a margin? But though we had reached the last world that revolves around the great unknown center, we should not have come upon a tenantless void; we should still be in the presence of God, in the hollow of whose hand all worlds and suns and systems lie. "Whither, O Lord, shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me."—R. A. Bertram.

A SKEPTIC'S OBJECTIONS ANSWERED

A certain man went to a dervis, and proposed three questions: "First, Why do they say that God is omnipresent? I do not see him in any place: show me where he is. Secondly, Why is man punished for his crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do anything contrary to the will of God; and, if he had power, he would do everything for his own good. Thirdly, How can God punish Satan in hell-fire, since he is formed of that element? and what impression can fire make on itself?" The dervis took up a large clod of earth, and struck him on the head with it. The man went to the cadi, and said, "I proposed three qestions to a dervis, who flung such a clod of earth at me as has made my head ache." The cadi, having sent for the dervis, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The dervis replied, "The clod of earth was an answer to his speech. He says he has a pain in his head: let him show me the pain, and I will make God visible to him. And why does he exhibit a complaint to you against me? Whatever I did was the act of God. I did not strike him without the will of God, and what power do I possess? And, as he is compounded of earth, how can he suffer pain from that element?" The man was confounded, and the cadi highly pleased, with the dervis's answer.—J. H. Vincent.

GOD'S OMNIPRESENCE SYMBOLIZED

Among the Jews, the wave-offering was waved horizontally to the four points, and the heave-offering heaved up and down, to signify that he was Lord of heaven and earth. —Bowes.

WHERE IS GOD NOT?

A heathern philosopher once asked a Christian, "Where is God?" The Christian answered, "Let me first ask you, Where is he not?"—Arrowsmith.

GOD FILLS HEAVEN AND EARTH

A little boy being asked, "How many gods are there?" replied, "One."—"How do you know that?"—"Because," said the boy, "there is only room for one; for he fills heaven and earth."—Foster.

WHERE GOD IS

A teacher asked, "Where is God?" One boy replied, "In heaven;" another, "Everywhere," and another, "God is here."—Foster.

GOD'S PRESENCE A MORAL RESTRAINT

Would men speak so vainly if they considered God overheard them? Latimer took heed to every word in his examination when he heard the pen go behind the hangings: so, what care would persons have of their words if they remembered God heard and the pen is going in heaven?—Watson, 1696.

GOD IS NOWHERE

"God is nowhere," was the fool's motto which an infidel lawyer nailed up in his office. One day his little daughter spelled out the words, but made a mistake in dividing the letters, "God-is-now-here." Her father corrected her, but she soon read it wrong again. The trifling circumstance im-

pressed the man so much that he finally abandoned his infidelity, and became a worshiper of the ever-present God.—Rev. E. S. Lorenz.

MACDONALD A PART OF GOD'S ALLNESS

Thou art the only One, the All in all;
Yet when my soul on Thee doth call
And Thou dost answer out of everywhere,
I in Thy allness have my perfect share.

JOY IN GOD'S PRESENCE

I believe that into the weakest, saddest heart that opens to receive this Divine Guest, the Father and the Son will come and abide; and the exalted joy that abiding brings what words can express! The Divine dwelling in the human, the Infinite in the finite, how marvelous! how glorious! This must be the real foretaste of heavenly joy—the truest heaven we can know on earth.—A. H. K.

WHY MEN LOVE LOCAL GODS

When spiders stretched their webs across the eyelids of Jupiter, notwithstanding all the efforts that Greek sculpture had put forth to make the image awful, the human worshiper would hide, without scruple, in his heart, the thoughts which he did not wish his deity to know. It was even an express tenet of the heathen superstitions that the authority of the gods was partial and local. One who was dreadful on the hills might be safely despised in the valleys. In this feature, as in all others, the popish idolatry, imitative rather than inventive, follows the rut in which the ancient current ran. A god or a saint that should really cast the glance of a pure eye into the conscience of the worshiper would not long be held in repute. The grass would grow again round that idol's shrine. A seeing god would not do: the idolater wants a blind god. The first cause of idolatry is a desire in an impure heart to escape

from the look of the living God, and none but a dead image would serve the turn.—Arnot.

LIFE A VISION OF GOD'S PRESENCE

Life should be a constant vision of God's presence. Here is our defense against being led away by the gauds and shows of earth's vulgar attractions.—Alexander Maclaren.

WHY GOD'S PRESENCE IS NOT ALWAYS MANIFEST

I know that as night and shadows are good for flowers, and moonlight and dews are better than a continual sun, so is Christ's absence of special use, and that it hath some nourishing virtue in it, and giveth sap to humility, and putteth an edge on hunger, and furnisheth a fair field for faith to put forth itself.—Rutherford.

NEED OF GOD'S PRESENCE

I need Thy presence every passing hour;
What, but Thy grace, can foil the tempter's power?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, oh, abide with me!

—H. F. Lyte.

CALMNESS IN GOD'S PRESENCE

A consistent Christian may not have rapture; he has that which is much better than rapture—calmness—God's serene and perpetual presence.—F. W. Robertson.

THE INDWELLING OF GOD

We may search long to find where God is, but we shall find Him in those who keep the words of Christ. For the Lord Christ saith, "If any man love me, he will keep my words; and we will make our abode with him."—Martin Luther.

THE SOUL DEAD WITHOUT GOD

As the soul is the life of the body, so God is the life of the soul. As therefore the body perishes when the soul

leaves it, so the soul dies when God departs from it.—St. Augustine.

INSPIRATION OF GOD'S PRESENCE

Do we vividly feel that He is near us as our everlasting Friend, to guide, cheer, and bless our aspirations and our efforts? And in this confidence do we watch, pray, strive, press forward, and seek resolutely for ourselves and fellow-beings the highest end of existence, even the perfection of our immortal souls?—W. E. Channing.

GOD LIKE THE GREAT OCEAN

The never-ceasing boom of the great ocean, as it breaks on the beach, drowns all smaller sounds.—Alexander Maclaren.

ENJOYING THE PRESENCE OF GOD

He who knows what it is to enjoy God will dread His loss; he who has seen His face will fear to see His back.—Richard Alleine.

REST FOUND IN GOD'S PRESENCE

The presence of God calms the soul, and gives it quiet and repose.—Fenelon.

NO PLACE WHERE GOD IS NOT

A little child six years of age, being introduced into company, was asked by a clergyman where God was, with the offer of an orange. "Tell me," replied the boy, "where He is not, and I will give you two."

GOD ON THE OCEAN AS ON THE LAND

Isn't God upon the ocean
Just the same as on the land?
—James T. Field, in the Tempest.

UNIVERSALITY OF BELIEF IN GOD

ARCHBISHOP RYAN ON THE PARLIAMENT OF RELIGIONS

I was witness to a remarkable scene. . . . I saw, in their various religious costumes, representatives of all religions on earth. . . . The cardinal opened the congress with prayer. It was at once a prayer and a profession of faith—a universal faith in God. Not a man of all those various religions of the whole world, of every tribe and tongue and people, who did not cry out to God with him: "Our Father who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven." Not a man who did not feel his dependence on God's providence for his daily food, hence all prayed as with one voice: "Give us this day our daily bread." Not a man who had not sinned and been sinned against, and hence the chorus: "Forgive us our trespasses as we forgive them that trespass against us." Not a man who did not feel that while he lived he was in danger of sin and its consequent punishment, and hence the closing petition: "Lead us not into temptation, but deliver us from evil. Amen."—Address on Agnosticism and its Causes, in Academy of Music, Philadelphia, December 12, 1894.

H. M. FIELD AT THE RELIGIOUS PARLIAMENT

It has been my fortune to travel in many lands, and I have not been in any part of the world so dark but that I have found some rays of light, some proofs that the God who is our Father has been there, and that the temples which are reared in many religions resound with sincere worship to Him. I have found that "God has not left Himself without witness" in any of the dark climes or religions of this world.

POPE'S UNIVERSAL PRAYER

Father of all, in every age,
In every clime adored
By saint, by savage, and by sage,
Jehovah, Jove, or Lord;
Thou First Great Cause, least understood,
Who all my sense confined
To know but this: that Thou art good,
And I, myself, am blind, etc.

GOD'S SIGNATURE ON ALL HEARTS

God has stamped His indelible signature upon all human hearts, which no degradation can efface. . . . It would seem that every human soul is more or less "aflame with God." As these truths come to us they are therefore common property, "floating ideas," "elder truths," in Adam's heart and in all men's hearts; handed on from hand to hand through migrations, explorations and otherwise; unifying us with all past saints and sages, and with God; most likely they are the voice of God resounding through the ages.—Townsend, in "The God Man."

ALL PEOPLE ACKNOWLEDGED GOD

Kircher lays it down as a certain principle, that there never was any people so rude which did not acknowledge and worship one supreme Deity.—Stillingfleet.

CICERO'S TESTIMONY

There is no people so wild and savage as not to have believed in a God, though they have been unacquainted with His nature.—Cicero.

ALL NATIONS BELIEVED IN GOD

Amid all the war and contest and variety of human opinion, you will find one consenting conviction in every

land, that there is one God, the king and father of all.—Maximus Tyrius.

SOURCES OF THE KNOWLEDGE OF GOD

But what has been often urged as a consideration of much more weight, is not only the opinion of the better sort, but the general consent of mankind to this great truth; which I think could not possibly have come to pass, but from one of the three following reasons: either that the idea of a God is innate and co-existent with the mind itself; or that this truth is so very obvious that it is discovered by the first exertion of reason in persons of the most ordinary capacities; or, lastly, that it has been delivered down to us through all ages by a tradition from the first man. The atheists are equally confounded to whichever of these three causes we assign it.—Budgell, 1685-1736.

NO GODLESS NATION

We have found, down to the present day, in all nations, even the most degraded, some conception or other of a Higher Being. . . . It has been said, not without reason, that atheism never really existed as a full conviction in any human breast. . . . That any one should consciously and conscientiously make this idle notion his permanent conviction, and that he should not venerate aught as the Divine Power, this is difficult to believe.—Christlieb, in Modern Doubt and Christian Belief, p. 140, ff.

NO PEOPLE WITHOUT GOD

No people is without a consciousness of God. The negroes of Africa, the wild Indians of America, have all been acquainted with a higher Being. Nations and tribes are capable of sinking to almost animal savageness and stupidity; but this is a degenerate, not a natural condition; and even then the notion of a God is not entirely obliterated.—Luthardt, in Fundamental Truths, p. 41.

UNIVERSAL BELIEF IN GOD INTUITIVE

The universality of the idea (of the existence of God) evidently cannot be satisfactorily refuted; and if it is established, it proves that it is intuitive, and its intuitiveness proves that it is the counterpart of reality; just as the reflection of a face in the water is a sufficient evidence that the face is not an illusion.—Lorimer, in Isms, p. 46.

NO TOWN WITHOUT A TEMPLE

Traversing the world, you may find towns without walls, without letters, without kings, without coin, without schools, without theaters; but a town without a temple of prayer, no one ever saw.—Plutarch.

BELIEF IN GOD COMMON TO MANKIND

I firmly believe that God exists, and that He has made a revelation to mankind. . . . The different divisions of mankind may differ in regard to some of the attributes of the Deity, . . . but common to them all is a belief in God as the Supreme Being, who is self-existing and eternal, by whose will all things and all other beings were created.—George Ticknor Curtis, Creation or Evolution, Pref., p. ix., and p. 5.

NATURE'S LAWS ALONE GAIN UNIVERSAL CONSENT

In everything the consent of all nations is to be accounted the law of nature, and to resist it is to resist the voice of God.—Cicero.

THE KNOWLEDGE OF GOD INNATE

Among the numerous and diversified tribes that are scattered over the different regions of the earth, that agree in scarcely any other sentiment or article of religious belief, we find the most perfect harmony in their recognition of a Supreme Intelligence, and in their belief that the soul survives the dissolution of its mortal frame.—Dick.

BELIEF IN GOD A UNIVERSAL CREED

How do we know God? There is an innate knowledge of Him. We are so made as to feel Him, as it were. It is one of the intuitions or first truths of the mind. This knowledge is universal, as proved by history, observation, and Scripture. Conscience works in some way everywhere. Men have everywhere a sense of dependence on some higher Being, and of responsibility to Him.—Dr. John Hall, in Questions of the Day, p. 77.

PRIMEVAL BELIEF IN GOD

With regard to three primeval ideas, there is observable similarity among all ages and all nations. They have all conceived of One Supreme Being who created and sustains all things; they have all believed that man has within his body a soul which shares the immortality of the Eternal Source of Being whence it was derived; and a natural sense of justice, the basis of all other laws, early dawned upon all human minds.—Lydia Maria Child, Aspirations of the World, Introduction.

MAN TENDS TOWARD GOD

From Thee, great God! we spring, to Thee we tend,
Path, motive, guide, original, and end.
—Samuel Johnson.

ALL MANKIND SOUGHT GOD

Ideas of how or where the Divine Being exists were vague, and so they remain unto the present day. All people on earth from the beginning of time have been "feeling after God, if haply they might find him," and still we are obliged to ask, as Job did many centuries ago, "Canst thou by searching find out God?"—L. M. Child.

GOD SPEAKS TO ALL MANKIND

The day of national religions is past. The God of the universe speaks to all mankind. He is not the God of Israel alone. . . . God's revelation is continuous, not confined to tables of stone or sacred parchment. He speaks to-day to those that would hear Him.—Rabbi Hirsch, at the Religious Parliament.

GOD COMMANDS MOST FIDELITY

If we look closely at this world, where God seems so utterly forgotten, we shall find that it is he, who, after all, commands the most fidelity and the most love.—Mad. Swetchine.

MAN'S REVERENCE FOR GOD

What is there in man so worthy of honor and reverence as this, that he is capable of contemplating something higher than his own reason, more sublime than the whole universe —that Spirit which alone is self-subsistent, from which all truth proceeds, without which is no truth?—Jacobi.

MAN'S SOUL SIGHS FOR GOD

An old mystic says somewhere, "God is an unutterable sigh in the innermost depths of the soul." With still greater justice, we may reverse the proposition, and say the soul is a never ending sigh after God.—Christlieb.

CHINESE ORIGINALLY MONOTHEISTS

Five thousand years ago the Chinese were monotheists. . . . The original monotheism . . . remains in the state worship of to-day. . . . The fathers of the nation . . . figured the visible heaven as the one thing illimitable. Then there arose the idea of God . . . symbolized by the figure of this visible sky. Their name for this idea of God, conceived of as a personal being, was Ti. . . . The

emperor, representing all the millions of his subjects, gives in it (the service of incense) solemn expression of their obligations to God, and of their purpose (the purpose of himself and his royal line) to rule so as to secure the objects intended by him in the institution of government. Such is my idea of the highest acts of worship in the religion of China.—James Legge.

THE HEAVEN-FATHER OF THREE NATIONS

We have in the Veda the invocations Dyas-pitar, the Greek Zeuspater, the Latin Jupiter; and that means in all three languages what it meant before these three languages were torn asunder,—it means the Heaven-Father.—Max Mueller.

ALL AFRICAN TRIBES BELIEVE IN A SUPREME GOD

Dr. Livingstone says that all the newly discovered tribes in the interior of Africa "have clear ideas of the Supreme God. There is no necessity for telling the most degraded of the people of the existence of God, or of a future state, for these facts are universally admitted."—L. T. Townsend, The God-Man, p. 87.

ESQUIMAUX BELIEF IN THE GREAT SPIRIT

Sir John Franklin, in his account of his second visit to the Polar seas, gives the following as the ideas of the elderly Esquimaux concerning God: "'We believe that there is a Great Spirit, who created everything, both us and the world for our use. We suppose that he dwells in the land from whence the white people come, that he is kind to the inhabitants of those lands, and that there are people who never die; the winds that blow from that quarter (the south) are always warm. He does not know of the wicked state of our country, nor the pitiful condition in which we are.' To the question, 'Whom do your medicine-men address when they conjure?' they answered, 'We do not

think they speak to the master of life; for if they did, we should fare better than we do, and should not die. He does not inhabit our lands.' "—Foster.

BELIEF IN THE GREAT GOD IN INDIA

One day when Mr. Richards, missionary in India, was conversing with the natives, a fakir came up, and put into his hand a small stone, about the size of a sixpence, with the impression of two human likenesses scultpured on the surface: he also proffered a few grains of rice, and said, "This is Mahadeo!" Mr. Richards said, "Do you know the meaning of 'Mahadeo'?" The fakir replied, "No." Mr. Richards proceeded, "'Mahadeo' means the great God,—he who is God of gods, and besides whom there can be no other. Now, this great God is a spirit. No one can see a spirit, who is intangible. Whence, then, this visible impression on a senseless, hard, immovable stone? To whom will ye liken God? or what likness will ye compare unto him? God is the high and lofty One that inhabiteth eternity, whose name is Holy. He hath said, I am Jehovah: there is no God beside me!" The poor fakir was serious, respectful, and attentive, continually exclaiming, "Your words are true."—Foster.

ANCIENT EGYPT BELIEVED IN ONE GOD

Myer's Ancient History, which is the standard in many thousands of schools in America, says, concerning the religion of ancient Egypt; "The unity of God was the central doctrine of the system. The Egyptians gave to the Supreme Being the very same name by which he was known to the Hebrews—Nuk Pu Nuk, 'I am that I am.' "

ARCHÆOLOGY AND THE ONE GOD

No doubt, archæology will yet discover ancient inscriptions and documents enough to show that belief in the one true God was once universal. It still survives amidst

the polytheism and idolatry into which heathen nations have drifted in their ignorance and darkness. The *Jehovah-Father* of the Hebrews, the *Jove-Father* of the Greeks, and the *Ioa-Pater,* or *Jupiter,* of the Romans, were one and the same Jehovah.—J. Gilchrist Lawson.

PERSIANS WORSHIPED THE SUPREME GOD

A Jew entered a Persian temple, and saw there the sacred fire. He said to the priest, "How, do you worship fire?"—"Not the fire: it is to us an emblem of the sun and of his animating light," said the priest. Then asked the Jew, "Do you adore the sun as a deity? Do you not know that he also is a creature of the Almighty?" The priest answered, that the sun was to them only an emblem of the invisible light which preserves all things. The Israelite continued, "Does your nation distinguish the image from the original? They call the sun their god, and kneel before the earthly flame. You dazzle the eye of the body, but darken that of the mind; in presenting to them the terrestrial light, you take from them the celestial." The Persian asked, "How do you name the Supreme Being?"—"We call him Jehovah Adonai; that is, the Lord who was, who is, and shall be."—"Your word is great and glorious; but it is terrible," said the Persian. A Christian approaching said, "We call him Abba Father." Then the Gentile and the Jew regarded each other with surprise, and said, "Your word is the nearest and the highest; but who gives you courage to call the Eternal thus?"—"The Father himself," said the Christian, who then expounded to them the plan of redemption. Then they believed, and lifted up their eyes to heaven, saying, "Father, dear Father;" and joined hands, and called each other brethren.—Krummacher.

GOD'S NAME ON ANCIENT TEMPLE

Once on a time the *savans* were sorely puzzled by certain irregular holes on the front of an ancient temple. One more sagacious than the rest suggested that these indenta-

tions might be the marks of nails used to fasten Greek characters to the stone. Lines were drawn from one point to the next, when they were found to form letters, and the name of the Deity unexpectedly stood disclosed.—Baxendale.

EGYPTIAN PHILOSOPHER'S BELIEF

Alexander the Great went to hear Psammo, an Egyptian philosopher; and the saying of his that pleased him most was, that all men are governed by God, for in everything that which rules or governs is divine. But Alexander's own maxim was more agreeable to sound philosophy; he said, *"God is the common Father of men,* but more particularly of the good and the virtuous."—Plutarch.

ANCIENT NAMES FOR GOD

When Alexander, the son of Philip, was at Babylon, he sent for a priest from every country and nation which he had vanquished, and assembled them together in his palace. Then he sat down on his throne, and asked them, saying, "Tell me, do you acknowledge and worship a supreme invisible Being?" Then all the priests bowed their heads, and answered, "Yea, O king!" And the king asked again, "By what name do you call this Being?" Then the priest from India answered, "We call it Brahma, which signifieth the Great." The priest from Persia said, "We call it Ormus; that is, the Light." The priest from Judæa said, "We call it Jehovah Adonai, the Lord which is, which was, and is to come." Thus each priest had a peculiar word and particular name by which he designated the Supreme Being. Then the king was wroth in his heart, and said, "You have only one Lord and King, henceforth, you shall have only one God, Zeus is his name." Then the priests were grieved at the saying of the king, and spake, "Our people always called him by the name we have proclaimed, from their youth up: how, then, may we change it?" But the king was yet more wroth. Then an old sage stood forth, a Brahmin, who had accompanied him to Babylon, and said,

"Will it please my lord the king, that I speak unto this assembly?" Then he turned to the priests, and said, "Doth not the celestial daystar, the source of earthly light, shine upon every one of you?" Then all the priests bowed their heads, and answered, "Yea!" Then the Brahmin asked them, one by one, "How do you call it?" And each priest told him a different word and a peculiar name, according to his own country and nation. Then the Brahmin said to the king, "Shall they not henceforth call the daystar by *one* name? *Helios* is his name." At these words, the king was ashamed, and said, "Let them each use their own word; for I perceive that the name and the image constitute not the being."—Krummacher.

A GREENLANDER'S IDEA OF GOD

A converted Greenlander said, "It is true, we were ignorant heathens, and knew nothing of God or a Saviour; and, indeed, who should tell us of him till you came? but thou must not imagine that no Greenlander thinks about these things. I myself have often thought a boat, with all its tackle and implements, does not grow into existence of itself, but must be made by the labor and ingenuity of man; and one that does not understand it would directly spoil it. Now the meanest bird has far more skill displayed in its structure than the best boat; and no man can make a bird. But there is still a far greater art shown in the formation of a man than of any other creature. Who was it that made him? I bethought me that he proceeded from his parents, and they from their parents; but some must have been the first parents; whence did they come? Common report informs me they grew out of the earth; but if so, why does it not still happen that men grow out of the earth? And from whence did this same earth itself, the sea, the sun, the moon, the stars, arise into existence? Certainly there must be some being who made all these things; a being that always was, and can never cease to be. He must be inexpressibly more mighty, knowing, and wise than the wisest man. He must be very good, too; because every-

thing that he has made is good, useful, and necessary for us."—Foster.

THE STOICS BELIEVED IN GOD

The Stoics also teach that God is unity, and that He is called Mind and Fate and Jupiter, and by many other names besides.—Diogenes Lærtius, 200 A. D.

ONE DEGRADED TRIBE FORGETTING GOD

An intelligent traveler in South Africa states that among the more degraded tribes he found one where no word was known in the language for a "Supreme Being." There was a word remembered but dimly by here and there an old man—one or two in a thousand—but entirely lost to the mass of the people, signifying, *"Him that is above."* By gradual steps the very name of the Supreme had faded out, after the vanishing faith in Him, from the savage soul.—Huntington.

ANCIENT SYMBOLS OF GOD

One of the most ancient hieroglyphic representations of God was the figure of an eye upon a scepter, to denote that God sees and rules all things.

The *Egyptian* hieroglyphic was a winged globe and a serpent coming out of it; the globe to signify God's eternity, the wings His active power, and the serpent His wisdom.

The *Thracian* emblem was a sun with three beams; one shining upon a sea of ice and melting it; another upon a rock, and melting it; and a third upon a dead man, and putting life into him.—Bowes.

LITERARY MEN'S BELIEF IN GOD

EDUCATION INCOMPLETE WITHOUT GOD

All intelligent thinkers upon the subject now utterly discard and repudiate the idea that reading and writing, with a knowledge of accounts, constitute education. The lowest claim which any intelligent man now prefers in its behalf is, that its domain extends over the threefold nature of man; over his body, training it by the systematic and intelligent observance of those benign laws which secure health, impart strength and prolong life; over his intellect, invigorating the mind, replenishing it with knowledge, and cultivating all those tastes which are allied to virtue; and over his moral and religious susceptibilities, also, dethroning selfishness, enthroning conscience, leading the affections outwardly in good will toward man, and upward in gratitude and reverence to God.—Horace Mann.

LIFE NOTHING WITHOUT GOD

There is need, bitter need, to bring back into men's minds that to live is nothing, unless to live be to know Him by whom we live.—J. Ruskin.

HISTORY PROCLAIMS "GOD REIGNS"

At the foot of every page in the annals of nations may be written, "God reigns." Events as they pass away proclaim their original; and if you will but listen reverently, you may hear the receding centuries, as they roll into the dim distances of departed time, perpetually chanting "Te Deum Laudamus," with all the choral voices of the countless congregations of the ages.—Bancroft.

SHAKESPEARE'S GRATITUDE TO GOD

God's goodness hath been great to thee.
Let never day nor night unhallow'd pass,
But still remember what the Lord hath done.
—William Shakespeare.

CREATION PROCLAIMS A GOD

The Supreme Being has made the best argument for his own existence in the formation of the heavens and the earth, and which a man of sense cannot forbear attending to who is out of the noise of human affairs.—Addison.

PLUTARCH'S FAITH IN GOD

It were better to have no opinion of God at all than such an one as is unworthy of Him; for the one is only unbelief —the other is contempt.—Plutarch.

KINGSLEY'S FAITH IN GOD

Tell me not, O infidel, there is no God, no heaven, no hell. Tell me not, O infidel, there is no risen Christ.

What intelligence less than God's could fashion the human body? What motive power is it, if not God, that drives the throbbing engine of the human heart, with ceaseless, tireless stroke, sending the crimson stream of life bounding and circling through every vein and artery?

What and whence, if not God, is this mystery we call mind? What is it that thinks and feels and knows and acts? Oh, who can deny the divinity that stirs within us?

God is everywhere and in everything. His mystery is in every bud and blossom and leaf and tree, in every rock and rill and vale and mountain, in every spring and rivulet and river.

The rustle of His wing is in every zephyr; His might is in every tempest. He dwells in the dark pavilions of every storm cloud. The lightning is His messenger and the thun-

der is His voice. His awful tread is in every earthquake and on every angry ocean. The heavens above us teem with His myriads of shining witnesses. The universe of solar systems whose wheeling orbs course the crystal paths of space proclaim through the drear hall of eternity the glow and power and dominion of the all-wise, omnipotent and eternal God.—Charles Kingsley.

CARLYLE—GOD IN THE BUSINESS WORLD

Capital and labor never can or will agree until both decide on doing their work faithfully throughout, and like men of conscience and honor whose highest aim is to behave like faithful citizens of the universe and obey the eternal commandments of Almighty God who made them. (Concerning this advice R. H. Hutton comments thus:) Mr. Carlyle has mended his religious faith since he last described the damnable condition of the world in which he is compelled to live, and in his letter to Sir Joseph Whitworth on the relations of capital and labor he speaks of Almighty God with a pious simplicity which is a surprise and a pleasure, after those "Abysses" and "Eternities" and other ornate vagueness and paraphrastic plurals of his middle period. . . . It is to my mind a most satisfactory thing to find Mr. Carlyle in his old age dismissing the "Immensities" and the "Eternities" altogether, and coming back to the simple advice to the people . . . to pray to God that they may do their work well. (1874.)

ATHEISM A HIDEOUS CREED

I doubt if at all times and in all moods any individual ever adopted that hideous creed (atheism), though some have professed to do so.—Sir Walter Scott's Private Journal.

CARLYLE'S DEFINITION OF PRAYER

What I myself practically in a half-articulate way believe on it, I will try to express for you: Prayer is and remains

always a native and deepest impulse of the soul of man, and, if correctly gone about, is of the very highest benefit—nay, one might say indispensability—to every man aiming morally high in this world. No prayer means no religion, or at least only a dumb and lamed one. . . . Prayer is the aspiration of our poor, struggling, heavy-laden soul toward its Eternal Father. . . . Prayer is a turning of one's soul, in heroic reverence, in infinite desire and endeavor, toward the Highest, the All-Excellent, Omnipotent, Supreme. The modern hero, therefore, ought never to give up prayer.—Letter to young George A. Duncan, June 9, 1870.

THE STARS GOD'S PERPETUAL PANORAMA

One might think that the atmosphere was made transparent with this design: to give to man, in the heavenly bodies, the perpetual presence of the sublime. If the stars should appear one night in 1000 years, how men would believe and adore, and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these envoys of beauty, and light the universe with their admonishing smile. The stars awaken a certain reverence because, though always present, they are inaccessible.—Emerson, in Nature, p. 1.

THACKERAY'S REVERENCE FOR GOD

When the late William M. Thackeray was returning from America, and had arrived within a few hours of Liverpool, a Canadian minister on board was, after dinner in the saloon, referring to the happiness which the passengers had enjoyed together and the solemnity of parting from each other never to meet again until the day of judgment; and when he had ceased Thackeray took up the strain, saying that what the reverend gentleman had spoken was very proper, and was, he was sure, responded to by the hearts of all present. But there was something else which he thought they should do before they separated. In his opinion they should join in expressing their thanks to God

for His goodness to them during the last ten days upon the deep, and for bringing them in safety to their destination; and at his request the minister was called on by the company to lead their prayers as together they poured out their gratitude to Him who is "the confidence of them that are afar off upon the sea." I like to think of this in connection with the name of Thackeray; and the story, which is well authenticated, blooms in my eyes like an *immortelle* upon his grave.—Dr. William Taylor.

POETS' BELIEF IN GOD

SPENSER ON GOD'S GOODNESS

But we, fraile wights, whose sight cannot sustaine,
The sun's bright beames when he doth on us shine
But that their points, rebutted back againe,
Are dulled, how can we see with feeble eyne
The glorie of that Majestie Divine
In sight of whom both sun and moone are darke
Compared to His least resplendent sparke!
The means therefore which unto us is lent
Him to behold, is on His works to looke
Which He hath made in beautie excellent,
And in the same as in a brasen booke
To read enregistred in every nooke
His goodenesse which His beautie doth declare,
For all that's goode is beautifull and faire.

HORACE'S ODE TO THE ALL-SUPREME

Who guides below and rules above,
The great Dispenser and the mighty king;
Than He none greater, next Him none
That can be, is, or was:
Supreme He singly fills the throne.

GOETHE'S GOD BEHIND NATURE

The persuasion that a great, producing, regulating and conducting Being conceals himself, as it were, behind Nature, to make himself comprehensible to us,—such a conviction forces itself upon every one. . . .

No! such a God my worship may not win
Who lets the world about his finger spin,
A thing extern; my God must rule within,
And whom I own for Father, God, Creator,
Hold nature in himself, himself in nature;
And, in his kindly arms embraced, the whole
Doth live and move by his pervading soul.

BRYANT'S ODE TO A WATER-FOWL

There is a Power whose care
Teaches thy way along that pathless coast,
The desert and the illimitable air,
Lone, wandering, but not lost.

He who from zone to zone
Guides through the boundless air thy certain flight,
In the long way that I must tread alone
Will lead my steps aright.

KIPLING'S RECESSIONAL

God of our fathers, known of old—
Lord of our far-flung battle-line—
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—Lest we forget.

LOWELL TO THE GOD OF OUR FATHERS

God of our fathers, Thou who wast,
Art, and shalt be! when the eye-wise who flout
Thy secret presence shall be lost
In the great light that dazzles them to doubt,
We who believe Life's bases rest
Beyond the probe of chemic test,
Still, like our fathers, feel Thee near.
—Atlantic Monthly, Dec., 1876.

LOWELL—GOD'S UNLIKENESS TO A CANDLE

O Power, more near my life than life itself . . .
If sometimes I must hear good men debate
Of other witness of Thyself than Thou,
As if there needed any help of ours
To nurse Thy flick'ring life, that else must cease,
Blown out, as 'twere a candle, by men's breath,
My soul shall not be taken in their snare,
To change her inward surety for their doubt
Mufft'd from sight in formal robes of proof.
—Poems, p. 404.

WHITTIER INTERVIEWS STAR-GAZERS

Was not my spirit born to shine
Where yonder stars and suns are glowing—
To breathe with them the light divine
From God's own holy altar flowing?
To be, indeed, whate'er the soul
In dreams hath thirsted for so long—
A part of heaven's glorious whole
Of loveliness and song? . . .
O watchers of the stars of night,
Who breathe their fires as we do air!
Suns, thunders, stars, and rays of light!
O say, is He, the Eternal, there?
Bend there, around His awful throne
The seraph's glance, the angel's knee?
Or are thy inmost depths His own,
O wild and mighty sea?
—Hymn from the French of Lamartine.

BROWNING'S GEMS CONCERNING DEITY

I find first, writ down for very A B C of fact:
In the beginning God made heaven and earth.

What I call God, and fools call Nature.

God's in His heaven; all's right with the world.

KINGSLEY ON GOD'S ORTHODOXY

God's orthodoxy is truth.

MATTHEW ARNOLD'S FAITH IN GOD

The true God is and must preëminently be the God of the Bible, the Eternal who makes for righteousness, from whom Jesus came forth, and whose Spirit governs the course of humanity.—Literature and Dogma. (Conclusion.)

MRS. BROWNING DESCRIBES GOD'S NEARNESS

They say that God lives very high!
But if you look above the pines
You cannot see our God. And why?
And if you dig down in the mines
You never see Him in the gold,
Though from Him all that's glory shines.
God is so good, He wears a fold
Of heaven and earth across His face—
Like secrets kept, for love, untold.
But still I feel that His embrace
Slides down by thrills through all things made,
Through sight and sound of every place:
As if my tender mother laid
On my shut lips her kisses' pressure,
Half waking me at night, and said:
Who kiss'd you through the dark, dear guesser?

ATHEISM A BLIND OWLET

Forth from his dark and lonely hiding-place,
Portentous sight!—the owlet Atheism,
Sailing on obscene wings athwart the noon,
Drops his blue-fringed lids, and holds them close,
And hooting at the glorious sun in heaven,
Cries out, "Where is it?"

—Coleridge.

STATESMEN'S BELIEF IN GOD

WASHINGTON BOWS TO AN ALMIGHTY PRESIDENT

(In his first Inaugural Address.) It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate, to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own, nor those of my fellow-citizens at large less than either. No people can be bound to acknowledge and adore the Invisible Hand, which conducts the affairs of men, more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of Providential agency.—Richardson's Messages and Papers of the Presidents, Vol. I., p. 52.

WASHINGTON'S PRAYER FOR THE NATION

"I cannot omit the occasion . . . to repeat my fervent supplications to the Supreme Ruler of the Universe, and Sovereign Arbiter of nations, that His providential care may still be extended to the United States; that the virtue and happiness of the people may be preserved; and that the government which they have instituted for their protection may be perpetual."—George Washington.

WASHINGTON'S FAITH WHEN DYING

Do not flatter me with vain hopes. I am not afraid to die, and therefore can hear the worst.

Whether, to-night, or twenty years hence makes no difference. I know that I am in the hands of a good providence.—Washington.

Mrs. Washington was at the bedside, where she had often been "seen kneeling" with "her head resting upon the Bible"; Mr. Lear and Dr. Craik were leaning over the bed; and four of the domestics were in the room. He raised himself up, and casting a look of benignity on all around him, as if to thank them for their kindly attention, he composed his limbs, closed his eyes, and, folding his arms upon his bosom, expired, saying, *"Father of Mercies, take me to Thyself."*—Washington.

LINCOLN'S TRUST IN GOD

I now leave, not knowing when, or whether ever, I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."—Farewell address at Springfield, when leaving to become President.

LINCOLN WOULD BE ON GOD'S SIDE

"I hope, Mr. President, that God is on our side," said a member of a visiting clerical delegation; to which the President replied, "I have not concerned myself about that question;" adding, after the shock of surprise had been well effected, "but I have been very solicitous that we should be on God's side."—Banks, from Abbott, The Union Gospel News.

LINCOLN AT GETTYSBURG

"We here highly resolve that these dead shall not have died in vain; that the nation shall, under God, have a new birth of freedom, and that government of the people, by the people and for the people, shall not perish from the earth."—Abraham Lincoln.

GLADSTONE'S FAITH IN GOD

Mr. Gladstone, when asked a short time before he died what was his greatest hope for the future, replied: "I should say we must look for that to the maintenance of the faith in the Invisible. That is the great hope of the future; it is the mainstay of civilization. And by that I mean a living faith in a personal God. After sixty years of public life, I hold more strongly than ever to this conviction, deepened and strengthened by long experience of the reality, and the nearness, and the personality of God."

BISMARCK LOYAL TO THE KING OF KINGS

If I were not a Christian, I would not . . . serve the king another hour. Why should I incessantly worry myself and labor in this world, exposing myself to embarrassments, annoyances and evil treatment, if I did not feel bound to do my duty on behalf of God? If I did not believe in a divine ordinance which destined this nation to become good and great, I would never have taken to the diplomatic trade, or, having done so, I would long since have given it up. I know not whence I derive my sense of duty but from God.—Spoken during Franco-German War.

FRANKLIN'S BELIEF IN GOD

Letter to Dr. Stiles, President of Yale College. "I have read your manuscript with some attention. By the argument it contains against a particular Providence, though you allow a general Providence, you strike at the foundations of all religion. For without the belief of a Provi-

dence, that takes cognizance of, guards and guides, and may favor particular persons, there is no motive to worship a Deity, to fear his displeasure, or to pray for his protection. I will not enter into any discusion of your principles, though you seem to desire it. At present I shall only give you my opinion, that, though your reasonings are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject, and the consequence of printing this piece will be a great deal of odium drawn upon yourself, mischief to you and no benefit to others. He that spits against the wind, spits in his own face."—Benjamin Franklin.

For my own part, when I am employed in serving others, I do not look upon myself as conferring favors, but as paying debts. In my travels and since my settlement I have received much kindness from men and numberless mercies from God. Those kindnesses from men I can therefore only return to their fellow men; and I can only show my gratitude for these mercies from God by my readiness to help my brethren. For I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less those to our Creator.—Benjamin Franklin.

I have never doubted the existence of the Deity; that He made the world and governs it by his Providence; that the most acceptable service of God is doing good to man; that our souls are immortal; and that all crime will be punished and virtue rewarded either here or hereafter.—Fisher's The True Benjamin Franklin.

ALEXANDER THE GREAT'S THEISM

God is the common Father of us all, but more especially of the best of us.—Plutarch's Lives.

NAPOLEON'S BELIEF IN GOD

His (Napoleon's) savans, Bourrienne tells us, in that voyage to Egypt, were one evening busily occupied arguing that there could be no God. They had proved it to their satisfaction, by all manner of logic. Napoleon, looking up into the stars, answers, "Very ingenious, Messieurs; but who made all that?" The atheistic logic runs off from him like water. The great Fact stares him in the face: "Who made all that?"—Carlyle in Hero Worship, p. 219.

Napoleon was returning to France from the expedition to Egypt. A group of French officers one evening entered into a discussion concerning the existence of a God. They were on the deck of the vessel that bore them over the Mediterranean Sea. Thoroughly imbued with the infidel and atheistical spirit of the times, they were unanimous in their denial of this truth. It was at length proposed to ask the opinion of Napoleon on the subject, who was standing alone, wrapt in silent thought. On hearing the question, "Is there a God?" he raised his hand, and, pointing to the starry firmament, simply responded, "Gentlemen, *who made all that?*"—Foster.

THE WICKEDNESS OF ATHEISM

It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation.—Washington.

MAN'S DOMINATING IMPULSE

Daniel Webster was once asked: "What is the most important thought you ever entertained?" He replied: "The thought of my individual responsibility to God."

FAMOUS LAWYERS' BELIEF IN GOD

BLACKSTONE—CORRECT IDEAS ABOUT GOD

Just ideas of the moral attributes of a Supreme Being and a firm persuasion that He will finally compensate every action of human life—these are the foundations of judicial oaths that call God to witness the truth of those facts which perhaps may be known only to Him and the party attesting. All moral evidence, therefore, all confidence in human veracity, must be weakened by apostasy and overthrown by total infidelity.—Commentary on the Laws of England.

GOD GOVERNS THE WORLD WISELY

God governs the world, and we have only to do our duty wisely, and leave the issue to him.—John Jay.

STORY'S CHARGE TO BOSTON GRAND JURY

We believe in the Christian religion. It declares our accountability to God for all our actions, and holds out to us a future state of rewards and punishments as the sanction by which our conduct is to be regulated.

ONE SUPREME BEING

Far different is the case with Christianity. It propounds no equivocal doctrines. It recognizes no false or foreign gods. It allows no idolatrous worship. It presents to all men one Supreme Being the only proper object of worship, unchangeable, infinite, omniscient, all-wise, all-good, all-powerful, all-merciful, the God of all, and the Father of all. —Joseph Story, Judge of the Supreme Court.

JUDGE SHARSWOOD—FIRST TRUTHS

The existence of a Supreme Being—a Spirit, infinite, eternal, omniscient, omnipotent—is a first truth of moral science.

JUDGE SERGEANT—COMPETENT WITNESSES

The test of the competency of a witness on the ground of his religious principles is whether the witness believes in the existence of a God who will punish him if he swears falsely.

KENT TELLS US ABOUT THE LAWS

Human laws labor under great imperfections. They extend to external actions only. They cannot reach the secret crimes which are committed without any witness save the all-seeing eye of that Being whose presence is everywhere, and whose laws reach the hidden recesses of vice, and carry their sanctions to the thoughts and intents of the heart.

PHILOSOPHERS' BELIEF IN GOD

SOCRATES' FAITH IN GOD

The end of life is to be like unto God; and the soul following God will be like unto Him; He being the beginning, middle and end of all things.—Socrates.

PLATO CALLED ATHEISM A DISEASE

Atheism is a disease of the soul before it becomes an error of the understanding.

ATHEISM IN ALL RESPECTS HATEFUL

Man, when he resteth and assureth himself upon Divine protection and favor, gathereth a force and faith which human nature in itself could not obtain; therefore, as atheism is in all respects hateful, so in this, that it depriveth human nature of the means to exalt itself above human frailty.—Lord High Chancellor Francis Bacon.

ATHEISM DESTROYS MAN'S NOBILITY

They that deny a God destroy man's nobility; for clearly man is of kin to the beasts by his body, and if he be not of kin to God by his spirit, he is a base and ignoble creature.—Bacon.

BACON'S BELIEF IN GOD

I had rather believe all the fables in the Talmud and the Koran, than that this universal frame is without a mind. —Bacon.

ATHEISM SENSELESS AND ODIOUS

This most beautiful system of the sun, planets and comets could only proceed from the counsel and dominion of an intelligent and powerful Being. And if the fixed stars are the centers of other like systems, these, being formed by the like wise counsel, must be all subject to the dominion of the One. . . . Atheism is so senseless and odious to mankind that it never had many professors.—Newton.

PHILOSOPHICAL TO BELIEVE IN GOD

It became him who created them to set them in order; and if he did so, it is unphilosophical to seek for any other origin of the world, or to pretend that it might arise out of a chaos by the mere laws of nature.

I find more sure marks of the authenticity of the Bible than of any profane history whatever.—Sir Isaac Newton.

GOD'S EXISTENCE MATHEMATICALLY DEMONSTRATED

The idea of a Supreme Being, infinite in power, goodness and wisdom, whose workmanship we are, and upon whom we depend; and the idea of ourselves as understanding, rational beings, would, I suppose, if rightly considered, afford such foundations of our duty as might place morality among the sciences capable of demonstration, wherein, by necessary consequences as incontestible as those of mathematics, the measure of right and wrong might be made out. —Newton.

CREATION PROVES GOD'S EXISTENCE

Our own being furnishes us with an evident and incontestable proof of a Deity; and I believe nobody can avoid the cogency of it who will carefully attend to it.

I think it is unavoidable for every rational creature that will examine his own or any other existence, to have the notion of an eternal, wise being, who had no beginning.—Locke.

GOD'S EXISTENCE EASILY PROVED

There is no truth which a man may more evidently make out to himself than the existence of a God; yet he that shall content himself with things as they minister to our pleasures and passions, and not make enquiry a little further into their causes and ends, may live long without any notion of such a being.—Locke.

DESCARTES' KNOWLEDGE OF GOD TRUE

But after I have discovered that God exists, seeing I also at the same time observed that all things depend on him, and that he is no deceiver, and thence inferred that all which I clearly and distinctly perceive is of necessity true: although I no longer attend to the grounds of a judgment, no opposite reason can be alleged sufficient to lead me to doubt of its truth, provided only I remember that I once possessed a clear and distinct comprehension of it. My knowledge of it thus becomes true and certain.—Descartes' Meditations.

ALL TRUE KNOWLEDGE DEPENDS ON FAITH IN GOD

For is there any truth more clear than the existence of a Supreme Being, or of God, seeing it is to his essence alone that (necessary and eternal) existence pertains? And although the right conception of this truth has cost me much close thinking, nevertheless at present I feel not only as assured of it as of what I deem most certain, but I remark further that the certitude of all other truths is so absolutely dependent on it, that without this knowledge it is impossible ever to know anything perfectly.—Descartes.

KANT IS STRUCK BY TWO THINGS

Amidst all my doubts and speculations, there are two things which always strike me with awe—the starry firmament above me and the moral law within me.

FISKE FINDS INFINITY IN FINITY

If we would fain learn something of the Infinite, we must not sit idly repeating the formulas of other men and other days, but must gird up our loins anew and diligently explore on every side that finite realm through which still shines the glory of an ever-present God for those who have eyes to see and ears to hear.—Excursions of an Evolutionist (Dedicatory page).

HEINE'S FAITH IN THE GOD OF HIS BOYHOOD

Ah, my child, while I was yet a little boy, while I sat upon my mother's knee, I believed in God the Father, who rules up there in heaven, good and great; who created the beautiful earth and the beautiful men and women thereon; who ordained for the sun, moon and stars their courses.—Heinrich Heine.

THE REAL RULER OF THE UNIVERSE

It cannot be questioned that the undoubting belief of the existence of a Being who realizes our own best ideas of perfection, and of our being in the hands of that Being as the Ruler of the universe, gives an increase of power to these feelings (aspirations toward goodness) beyond what they can receive from reference to a merely ideal conception.—J. S. Mill on "Theism."

THE ETERNITY OF GOD

If this preëxistent eternity is not compatible with a successive duration, as we clearly and distinctly perceive that it is not, then it remains that some being, though infinitely above our finite comprehensions, must have an identical, invariable continuance from all eternity; which being is no other than God.—Bentley.

SENECA'S IDEA OF PERFECT LIBERTY

To obey God is perfect liberty: he that does this shall be free, safe, and quiet; all his actions shall succeed to his wishes.—Seneca.

LOTZE PROCLAIMS HIS BELIEF IN GOD

Hermann Lotze closes one of the profoundest discussions of modern times by proclaiming his faith in a personal God. "The true beginning of metaphysics," he says, "lies in ethics. I grant that there is something insufficient in this expression, but I am yet convinced that I am on the right way in philosophy when I find in what ought to be the ground of what is. I close my investigation with no consciousness at all of infallibility, with the hope that I have not been everywhere mistaken, and, for the rest, with the Oriental proverb, *'God knows the truth better than I.'*"—Rev. Joseph Cook.

GALILEO'S PROFOUND FAITH IN GOD

Galileo, the most profound philosopher of his age, when questioned by the Roman Inquisition as to his belief in the existence of God, replied, pointing to a straw on the floor of his dungeon, that from the structure of that object alone he would infer with certainty the existence of an intelligent Creator.—Baxendale.

SCIENTISTS' BELIEF IN GOD

EDISON'S BELIEF IN A SUPREME INTELLIGENCE

Chemistry undoubtedly proves the existence of a Supreme Intelligence. No one can study that science, and see the wonderful way in which certain elements combine with the nicety of the most delicate machine ever devised, and not come to the inevitable conclusion that there is a big engineer who is running this universe. After years of watching the processes of nature, I no more doubt the existence of an Intelligence that is running things than I do the existence of myself.—The (Philadelphia) Press, July 16, 1899.

EDISON COULD ALMOST PROVE GOD'S EXISTENCE

Mr. Edison does not hesitate to declare his belief in the existence of God as seen in Nature and in his providence. He says: "Too many people have a microscopic idea of the Creator. If they would only study his wonderful works as shown in the natural laws of the universe and in Nature herself, they would have a much broader idea of the Great Engineer and his divine power. Indeed, I can almost prove his existence by chemistry." The true man of science finds what the first verse of the Bible declares, that *"In the beginning God created the heaven and the earth." (Gen. 1:1.)*—Christian Herald, Nov. 22, 1916, p. 1277.

FARADAY A DEVOUT BELIEVER

When I consider the multitude of associated forces which are diffused through Nature—when I think of that calm balancing of their energies which enables those most powerful in themselves, most destructive to the world's creatures and economy, to dwell associated together and be made sub-

servient to the wants of creation—I rise from the contemplation more than ever impressed with the wisdom, the beneficence and grandeur, beyond our language to express, of the Great Disposer of us all.—Faraday.

HERSCHEL ON GOD AND GRAVITY

It is but reasonable to regard the force of gravitation as the direct or indirect result of a will or consciousness existing somewhere.

HARE CALLS ATHEISM A VACUUM

There is no being eloquent for atheism. In that exhausted receiver the mind cannot use its wings—the clearest proof that it is out of its element.

SCIENCE ONLY DENIES AN ABSENTEE GOD

The idea of God to which Science may properly object is the idea of a God who stands outside, an absentee God, interfering now and then to repair the machinery.—George Harris.

SCIENCE AND MONOTHEISM

It seems impossible to imagine that our intelligence, whatever be the mode of its development, is without an intelligent author. Science shows that the universe, so far as it falls within our vision, is pervaded and ruled by a single power, which, as its operations reveal themselves to our minds, we cannot help divining to be a mind. Monotheism is, at all events, perfectly consistent with the results of physical science; while with polytheism science has done away. Hence, science and religion—even the most fervent religion—have been able to dwell together in the intellects of Newton and Faraday. . . . Order there could hardly be without an ordering power. . . . It takes, we are told, a period of time longer than man's recorded history for a ray of light to reach the earth from the remotest telescopic star.

Yet the starry field swept by the telescope is inconceivably less than that which we must assume to lie beyond. . . . It is inconceivable that we should be the sole denizens of the universe.—Guesses at the Riddle of Existence, pp. 228, 229, 239, 248. Goldwin Smith.

GREATEST ASTRONOMERS BELIEVED IN GOD

The great founders of our modern astronomy were religious men. Copernicus, Kepler, and, above all, Sir Isaac Newton, who may be said to have fairly unlocked the heavens to us, were all men to whom Science was the handmaid of Devotion, who loved to "think the thoughts of God after him," and to whom the great charm of astronomical study was the fact that "the heavens declare the glory of God, and the firmament showeth his handiwork."—E. F. Burr, in Ad Fidem.

SCIENTISTS' TACIT BELIEF IN GOD

The expression "law of nature" is generally employed by scientific men with a sort of tacit reference to the original sense of the word "law," namely: the expression of the will of a superior—the superior, in this instance, being the Ruler of the universe.—J. S. Mill.

PAUL CARUS' BELIEF IN GOD

My own God conception has developed from the traditional Protestant God idea, and has been modified under the influence of science, passing through a period of outspoken atheism, until it was transformed into . . . the doctrine of the super-personal God. . . . I have come to the conclusion . . . that the superpersonal God, the God of science, the eternal norm of truth and righteousness, is God indeed; He alone is God.—Paul Carus, The Monist, July, 1899.

ONLY FOOLS DENY GOD

With an atheist, if there be such, of which I have doubts, I would have no contention; for such a man who, in the

midst of such a universe, can turn away from it all and say, in his heart, "There is no God," is simply a poor fool, upon whom all argument would be wasted.—P. S. Henson.

AGASSIZ PRAYED CONSTANTLY

The late Professor Agassiz once said to a friend, "I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself I may say, that I never make the preparations for penetrating into some small province of nature hitherto undiscovered without breathing a prayer to the Being who hides His secrets from me only to allure me graciously on to the unfolding of them."—Selected.

SCIENCE DEALS ONLY WITH MATERIAL THINGS

Science discloses the *method* of the world, but not its cause; religion (or theology) discloses the *cause* of the world, but not its method. There is no conflict between them except when either forgets its ignorance of what the other alone can know.—Martineau.

ADMISSIONS OF SKEPTICS CONCERNING GOD

PAINE'S REASON FOR BELIEVING IN GOD

I know that I did not make myself, and yet I have an existence. . . . Every man is an evidence to himself that he did not make himself; neither could his father make himself, nor his grandfather, nor any of his race; neither could any tree, plant or animal make itself; and it is the conviction arising from this evidence that carries us on, as it were by necessity, to the belief of a first cause eternally existing, of a nature totally different from any material existence that we know of, and by the power of which all things exist; and this first cause man calls God.—T. Paine, The Age of Reason.

PAINE DESCRIBES GOD'S GREATNESS

Could a man be placed in a situation and endowed with the power of vision to behold at one view and to contemplate deliberately the structure of the universe, to mark the movements of the several planets, the cause of their varying appearances, the unerring order in which they revolve, even to the remotest comet, their connection and dependence on each other, and to know the system of laws established by their Creator, that governs and regulates the whole, he would then conceive . . . the power, the wisdom, the vastness, the munificence of the Creator. . . . Do we want to contemplate His power? We see it in the immensity of the creation. . . . His wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. . . . His munificence? We see it in the abundance with which He fills the earth. . . . His mercy? We see it in His not withholding that abundance from even

the unthankful. . . . If objects of gratitude and admiration are our desire, do they not present themselves every hour to our eyes? Do we not see a fair creation prepared to receive us the instant that we are born—a world furnished to our hands, that cost us nothing? Is it we that light up the sun, that pour down the rain, and fill the earth with abundance? Whether we sleep or wake, the vast machinery of the universe goes on. Are these things, and the blessings that they indicate in the future, nothing to us?—Ibid.

PAINE CALLS ATHEISTS FOOLS

Were man impressed as fully and as strongly as he ought to be with the belief in God, his moral life would be regulated by the force of that belief. He would stand in awe of God and of himself, and would not do the thing that could not be concealed from either. . . . The Power that called us into being can, if He please and when He pleases, call us to account for the manner in which we have lived here, and . . . it is rational to believe that He will. . . . Religion is man's bringing to his Maker the fruits of his heart. . . . The practice of moral truth, or, in other words, a practical imitation of the moral goodness of God, is no other than our acting toward each other as He acts,—benignly toward all, . . . forbearing with each other; for He forbears with all. . . . I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy. The world is my country, and to do good is my religion. . . . It is the fool only, and not the philosopher or the prudent man, that would live as if there were no God.—Ibid.

VOLTAIRE SAYS BEWARE OF ATHEISTS

I would not wish to come in the way of an atheistical prince whose interest it should be to have me pounded in a mortar; I am quite sure that I should be so pounded. Were I a sovereign, I would not have to do with atheistical courtiers whose interest it was to poison me; I should be under

the necessity of taking an antidote every day. It is, then, absolutely necessary for princes and people that the idea of a Supreme Being, creating, governing, rewarding and punishing, be engraven on their minds.

VOLTAIRE ON THE NECESSITY OF GOD

If God did not exist it would be necessary to invent him. —Voltaire.

VOLTAIRE'S DEATH BED PRAYER, ETC.

O God, whom all things proclaim! O God, who knowest me! Hear the last words that my lips pronounce. If I have deceived myself, it has been through searching for Thy laws. My heart may have wandered, but it was full of Thee."—See Aspirations of the World, by Lydia Maria Child, p. 89.

On Voltaire's tomb is this inscription:

HE COMBATED
THE ATHEISTS

DIDEROT HEARS GOD SPEAK HEBREW

Walking one day in the fields with a friend, Diderot plucked an ear of corn and fell "a-musing" over it. "What are you doing?" asked the friend. "Listening," was the reply. "Who is speaking to you?" "God." "Well, what does He say?" "He speaks in Hebrew. The heart comprehends, but the understanding is at fault."

DIDEROT SAYS EXTEND YOUR GODHEAD

Madmen! (he shouted to the French ecclesiastics) tear down the walls that imprison your ideas! Extend your Godhead! Confess that He is everywhere, or deny that He is at all!

ROUSSEAU'S BELIEF IN GOD

"When my reason is afloat, my faith cannot long remain in suspense and I believe in God as firmly as in any other

truth whatever; in short, a thousand motives draw me to the consolatory side, and add the weight of hope to the equilibrium of reason.—J. J. Rousseau.

HUME A DEIST

(Talks while taking evening walk.) No one can look up at that sky without feeling that it must have been put in order by an intelligent Being. The whole frame of nature bespeaks an intelligent Author.

BOLINGBROKE'S FREE THOUGHT THEISTIC

In his biography entitled Bolingbroke, a Historical Study, J. C. Collins says of him (p. 185): "His philosophy . . . may be briefly summarized:—"There lives and works, self-existent and indivisible, one God of the universe . . . (having) infinite wisdom coincident with infinite benevolence. . . . The voice of God speaks in the harmony of the universe. One of the most striking proofs of that harmony lies in a sort of fundamental connection between the idea of God and the reason of man, and it is this bond which ennobles morality into something more than a conventional code." (On p. 181 we have the closing scene of his life:) His sufferings (from cancer) were dreadful. He bore them with heroic fortitude, and he took his farewell of one of his few friends whom fortune had spared to him, with sentiments not unworthy of that sublime religion which he had long rejected. . . .: "God, who placed me here, will do what He pleases with me hereafter, and He knows best what to do. May He bless you." These are the last recorded words of Bolingbroke. On December 12, 1751, he was no more.

BRADLAUGH WOULD NOT DENY GOD

I do not stand here to prove that there is no God. If I should undertake to prove such a proposition, I should deserve the ill words of the oft-quoted Psalmist applied to those who say, "There is no God." I do not say that there

is no God.—Charles Bradlaugh, His Life and Works, Vol. I., p. 210. This statement Mr. Bradlaugh made, in varying words, over and over again.—A Record . . . by His Daughter, Hypatia Bradlaugh Bonner, Ibid., Vol. I., p. 87.

INGERSOLL NOT AN ATHEIST

(Dr. Field writes:) You do not absolutely deny the existence of a Creative Power, for that would be to assume a knowledge which no human being can possess. This, I must do you the justice to say, you do not affirm.—The N. Amer. Review, Aug., 1887, and in The Evangelist. In his Lectures Ingersoll says: There may be some Being beneath whose wing the universe exists, and whose every thought is a glittering star.

INGERSOLL SAYS THE ORBS "WERE FASHIONED"

This world is but a speck in the shining, glittering universe of existence. The telescope, in reading the infinite leaves of the heavens, has ascertained that light travels 192,000 miles per second, and would require millions of years to come from some of the stars to this earth. Yet the beams of those stars mingle in our atmosphere; so that if those distant orbs were fashioned when this earth began, we must have been whirling in space not 6000, but many millions of years.

POPE DENOUNCES ATHEISTS

An atheist is but a mad ridiculous derider of piety, but a hypocrite makes a sober jest of God and religion; he finds it easier to be on his knee than to rise to a good action.—Pope.

DEISTS NOW EXTINCT AS DODOS

After existing in Europe two or three centuries, and later in the United States, deism seems to have become, in this country especially, extinct. Deists, like the dodo . . .

seem actually to have ceased to propagate their species. In my youth, and even after I entered the ministry, it was not an uncommon event to meet a deist, but I cannot remember seeing one for . . . thirty or forty years. . . . Has the whole tribe died out?—S. J. Sawyer, Universalist, in The Christian Leader. See also The Literary Digest, November 6, 1897.

ATHEISM NOW EXTINCT

Skepticism no longer says, "There is no God." Science now joins with Scripture in leaving that bold, arrogant, monstrous assertion to the fool. We have gotten away from open, avowed atheism. Blank and utter denial of God's existence is too much for modern doubt.—Herrick Johnson, Christianity's Challenge, p. 5.

ATHEISTS NOW IMAGINARY BEINGS

When Archdeacon Farrar was here, he talked about an imaginary being that he called "the atheist." But it is probable that not one of his hearers ever met an atheist. There is not a thoroughly educated atheist on earth to-day. It is a species as extinct as the dodo.—Savage.

NO REAL ATHEISTS EXIST

Atheism itself is purely negative. It simply denies what Theism asserts. The proof of theism is therefore the refutation of atheism. "Atheist" is a term of reproach. Few men are willing to call themselves or to allow others to call them by that name. Hume, we know, resented it. The question has often been discussed whether atheism is possible. If the question be whether a man can emancipate himself from a conviction that there is a personal Being to whom he is responsible, it must be answered in the negative. . . . The "speculative atheist" lives with the abiding conviction that there is a God to whom he must render an account.—Hodge, Sys. Theol., I., 240, 241.

ATHEISM A FOOL'S CREED

The atheistic view—that this world needs no God, that it has in itself provision for all the phenomena that have taken place—instead of simplifying matters and relieving us, makes matters still more difficult to comprehend. Atheism taxes credulity a great deal more than even the most superstitious notions do. No man can believe that things happen of themselves. There is a force prior to an effect; and that fact is wrought into the—I had almost said—common-sense of mankind.—Henry Ward Beecher, Sermon on Divine Providence and Design.

ATHEISM WOULD BE A HELL

An atheistic and materialistic democracy seems to me a very hell upon earth.—Pressensé.

ATHEISM IS SOUL PARALYSIS

The world has always been free to suppose that such seasons as day and night, and spring and summer, such creatures as the nightingale and man, such a star as the sun, all came from mud and water and fire mingling of their own accord; but the world has had no wide use for such conclusions. Of its own free choice it has avoided atheism, and has never made up anywhere a civilization without discarding the idea. . . . The human race, being at perfect liberty to espouse atheism, has always repudiated it as the paralysis of the soul.—Swing.

ATHEISM A DESTITUTION

I have no stones to throw at Atheism, any more than I have stones to throw at blindness. It can never be more than a very sore and sad limitation; not an institution, but a destitution. This Anglo-Saxon nature is not good soil for it; no argument can make it take hold and grow in us, any more than arguments can make roses take hold and grow in Aberdeen granite.—Swing.

ATHEISTS NEVER PROFOUND SCHOLARS

A little natural philosophy, and the first entrance into it, doth dispose the opinion to atheism; but . . . much natural philosophy, and wading deep into it, will bring about men's minds to religion. . . . Against atheists the very savages take part with the very subtlest philosophers. . . . I would rather believe all the fables in the Koran (etc.) than that this universal frame is without a Mind.—Lord Bacon, *Essays*.

WHY MEN DENY GOD

Errors of this kind ("naturalisms") . . . arise from the mistaken idea that men can, "by searching . . . find out the Almighty to perfection;" *i.e.*, by reasoning and science can apprehend the nature of the Deity in a more exalted and accurate manner than when in comparative ignorance; whereas, it is clearly necessary that God's way of revealing Himself should be a simple way which all may comprehend. This conception of God, which is the child's, is the only one which can be universal and true. The moment that in our pride we refuse to accept the condescension of the Almighty and desire Him, instead of stooping to hold our hands, to rise before us in His glory—we, hoping that by standing in a grain of dust or two of human knowledge higher than our fellows, we may behold the Creator as He rises—God takes us at our word: He rises into His own invisible and inconceivable majesty; He goes forth upon the ways which are not our ways, and retires into the thoughts which are not our thoughts; and we are left alone. And presently we say in our vain hearts, "There is no God."—J. Ruskin.

CHALMERS PITIES THE ATHEIST

I pity one who can gaze upon the grandeur and glory of the natural universe and behold not the touches of the finger of Him who is over all. I do commiserate the condition of the unbeliever who can gaze upon the unfading and imperishable sky spread out so magnificently above him, and say

that all this is the work of chance! In him the Godlike gift of intellect is debased. . . . What to him is the revelation from on high but a sealed book? While standing on the footstool of Omnipotence and gazing upon the throne of Jehovah, he shuts his intellect to the light of reason.

SORROW CURES ATHEISM

"There is no God," the foolish saith,
But none, "There is no sorrow;"
And Nature oft the cry of Faith
In bitter need will borrow:
Eyes which the preacher could not school
By wayside graves are raised;
And lips say, "God be pitiful,"
Who ne'er said, "God be praised."

—Mrs. Browning.

ATHEISM A BRUTAL ERROR

He who discerns nothing but mechanism in the universe has in the fatalest way missed the secret of the universe altogether. . . . This seems to me the most brutal error that men could fall into. It is not true. A man who thinks so will think wrong about all things in the world; this original sin will vitiate all other conclusions that he can form. . . . The man, I say, is become spiritually a paralytic man. . . . For the world's sake and our own we will rejoice greatly that Mechanical Atheism, etc., with all their poison dews, are going, and as good as gone.—Carlyle, *Hero Worship*.

ATHEISM COLLIDING WITH GOD

When George Stephenson was trying to pass his bill for railways in England, a peer said to him, "Suppose that a cow were to get on the line when one of your new-fangled engines was on the road?" "So much the worse for the coo!" said he. If you get into collision with God, it is so much the worse for you.—F. B. Meyer.

MILL'S DENOUNCEMENT OF AGNOSTICISM

My opinion of this doctrine,—namely, that nothing can be known or understood of moral attributes in a Supreme Being,—in whatever way presented, is that it is simply the most pernicious doctrine now current, and the question which it involves is, beyond all others which now engage speculative minds, the decisive one between good and evil in the Christian world.—John Stuart Mill.

BISHOP FOSS DENOUNCES AGNOSTICS

The truth of a personal God is the underlying bed-rock of the whole Bible and the fundamental conception of all religious belief; moreover, it is the great and manifestly-felt need of philosophy and of the human heart. . . . And yet agnostics speak of Him as "the Unknowable," thus going, in their impertinent assumption of universal knowledge, lower than their cousins in ancient Athens, who did erect altars "to the Unknown God," but who never thought of speaking of Him as "the Unknowable." David has drawn their picture to the life. Far be it from me to speak a single severe word concerning any honest and pained and seeking doubter. But as to these all-knowing and confidently-asserting doubters, I think that David has made their photograph when he says, "The fool hath said in his heart: There is no God," as though only a fool could say it, and he in his heart only. And then he finishes the picture by saying, "They are corrupt; they have done abominable works." —C. D. Foss (Bishop), General Conference Sermon, May 20, 1888.

ATHEISM IS RANK HYPOCRISY

There never was and never will be such a thing as an honest atheist. All professions of atheism are rank hypocrisy. If a man could honestly doubt the existence of God, a just God would not punish him for his unbelief. Unbelief would not be a sin if it were honest. To admit the honesty of a professed atheist is to doubt the justice and ver-

acity of God. God has given even the heathen such evidences of His existence that they are without excuse if they do not glorify Him as God with all the light they possess. Creation, reason, conscience and the Spirit of God all combine to convince men of the existence of God. That is why atheism never has overthrown, and never will overthrow faith in God. There is no excuse for atheism. The only real atheist is the man who has so seared his conscience with sin that he has lost all consciousness of God.—J. Gilchrist Lawson.

NO GREAT MEN WERE ATHEISTS

It is probable that no truly great man ever claimed to be an atheist. Voltaire, Rousseau, Diderot, Paine, Hume, Bolingbroke and other early skeptics of note claimed to be *Deists,* or believers in God but not believers in the Bible or the Deity of Christ. Bradlaugh, Ingersoll, the Darwinian skeptics, and skeptics of the present day, are known as *Agnostics,* which is the Greek term corresponding to the Latin *ignoramuses,* and means that they were, or are, ignorant as to whether or not there is a God. It is now considered unscientific to deny the existence of God. The more popular and scientific form of skepticism is to profess ignorance as to whether or not there is a God; or, in other words, to claim to be an Agnostic. A man who claims to be an atheist has surrendered all his chances of being considered either a great scholar or a profound thinker. Whenever you hear a man call himself an atheist, you may know that he is truly an *ignoramus,* whether he calls himself that or not.—J. Gilchrist Lawson.

THE BEST PEOPLE HAVE BELIEVED IN GOD

Running like a Gulf-stream through the sea of time, comes the affirmation that God has manifested Himself to man, and the best men have affirmed it most persistently. Wherever this affirmation has made its way, the icebergs of skepticism have disappeared, the temperature of virtue has risen, and the sweet fruits of charity have ripened. If the

belief be false, then a lie has blessed the world, and the soul is so organized that it reaches its highest state of development in an atmosphere of deception; for it is a fact that man is purest and woman most virtuous where belief in God's manifestations is most intense and real.—O. P. Gifford.

ROBESPIERRE SWAYS FRANCE FOR GOD

During the Reign of Terror, France was declared by the National Assembly to be a nation of atheists. Robespierre proclaimed in the Convention that belief in the existence of a God was necessary to those principles of virtue and morality upon which the republic was founded. Soon after this the Assembly recommended that the people recognize the "Supreme Being and the immortality of the soul." —Student's France, ch. xxvii, § 6.

CHARACTER OF GOD

GOD NOT WEAK IN CHARACTER

Many people have their own god; and he is much what the French may mean when they talk of *Le bon Dieu,*—very indulgent, rather weak, near at hand when we want anything, but far away, out of sight, when we have a mind to do wrong. Such a god is as much an idol as if he were an image of stone.—Hare.

WRONG CONCEPTIONS OF GOD'S CHARACTER

Ah, my friends, we must look out and around to see what God is like. It is when we persist in turning our eyes inward, and prying curiously over our own imperfections, that we learn to make God after our own image, and fancy that our own darkness and hardness of heart are the patterns of His light and love.—Charles Kingsley.

MAN JUDGES GOD BY HIMSELF

God said, "Let us make man in our image." Man said, "Let us make God in our image."—Douglas Jerrold.

GOD INFINITE IN MERCY

God, who inhabitest light inaccessible—the hidden God, who canst not be seen by the eyes . . . comprehended by the intellect, nor explained by the tongue of man or angel —I seek Thee, though I cannot grasp Thee; I call upon Thee, though I cannot describe Thee. Whatever Thou art, Thou art everywhere. I find no name wherewith to name Thy Majesty. . . . Above all else Thou art merciful. . . .

Deep calleth unto deep. The deep of misery calls to the deep of mercy. May the deep of mercy swallow up the deep of misery. Have mercy upon me . . . according to the mercy of God . . . which is infinite.—Savonarola.

GOD JUST, HOLY AND WISE

To escape from evil we must be made, as far as possible, like God; and this resemblance consists in becoming just, and holy, and wise.—Plato.

GOD CAREFUL, KIND AND GOOD

The very word "God" suggests care, kindness, goodness; and the idea of God in his infinity is infinite care, infinite kindness, infinite goodness.—We give God the name of good: it is only by shortening it that it becomes God.—H. W. Beecher.

A PAGAN'S CONCEPTION OF GOD

(Address at the Parliament of Religions.) God is infinite; what limit is there in His wisdom or His righteousness? All the Scriptures sing of His glory; all the prophets . . . declare His majesty; all the martyrs have reddened the world with their blood, in order that His holiness might be known. God is the one infinite good; . . . the eternal, . . . the inspirer of mankind. . . . Nature is God's abode. He did not create it and leave it to itself, but He lives in every particle of its great structure. . . . Neither in Scripture, nor in nature, nor in prophet, is the Spirit of God realized in His fullness, but in man's soul; and there alone is the purpose of God fully revealed. . . . The Love of God repeats itself century after century in the pious of every race; the Love of Man makes all mankind its kindred. —Mozoomdar.

GOD'S CHARACTER NOT FULLY REVEALED

A traveler writes, "I saw a flaming globe of fire, magnificent indeed, but too terrible for the eye to rest upon, if its

beams had been naked and exposed; but it was suspended in a vase of crystal so transparent that while it softened the intensity of its rays, it shrouded nothing of its beauty. On the contrary, that which before would have been a mass of undistinguishable light, now emitted through the vase many beautiful and various colored rays, which riveted the beholder with wonder and astonishment." Such is God manifested in Christ. Out of Christ he meets the affrighted sinner's eye as a "consuming fire."—Salter.

GOD NOT A THIEF

Sanhedrim Talmud gives the following legend: A prince once said to Rabbi Gamaliel, Your God is a thief; he surprised Adam in his sleep and stole a rib from him. The Rabbi's daughter overheard this speech, and whispered a word or two in her father's ear, asking his permission to answer this singular opinion of herself. He gave his consent. The girl stepped forward, and, feigning terror and dismay, threw her hands aloft in supplication, and cried out, "My liege, my liege, justice! revenge!" "What has happened?" asked the prince. "A wicked theft has taken place," she replied. "A robber has crept secretly into our house, carried away a silver goblet, and left a golden one in its stead." "What an upright thief!" exclaimed the prince; "would that such robbers were of more frequent occurrence!" "Behold, then, sire, the kind of thief our Creator was; he stole a rib from Adam, and gave him a beautiful wife instead." "Well said!" replied the prince.—Foster.

BEAUTY OF GOD'S CHARACTER

The character of God is but little seen but from revelation. Redemption—that is the glass which reflects its true beauty. Look at the light of day: it presents one uniform and undistinguished and unbroken mass of light; the many beautiful rays and colors which united together to form that light are lost and hid from our eyes. It is science only that has discovered to us this fact. But when we take the prism,

and cause this apparently simple and uncompounded light to pass through its sides, we are charmed with the beauty of its rays, the richness and variety of its colors: so, when we turn away from the glass which redemption holds up, how many of the attributes of God are hid from us! That it is which (as the prism separates and untwists the rays of light) brings to light the hidden glories of the Godhead. There it is: his justice and mercy, his holiness and purity and love beam, and, like rays of light, pour their effulgence on our astonished sight; and the Almighty shines forth in all the glory and beauty of these attributes now manifested and revealed to his creation.—Salter.

LOVE OF GOD

GOD IS LOVING AND MERCIFUL

God *is love.*—I John 4:8.

And we have known and believed the *love that God hath to us.*—I John 4:16.

For *God so loved the world,* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

The Lord, The Lord God, *merciful and gracious,* long-suffering, and abundant in goodness and truth, *keeping mercy for thousands,* forgiving iniquity and transgression and sin.—Ex. 34:6, 7.

But *God commendeth his love toward us,* in that, while we were yet sinners, Christ died for us.—Rom. 5:8.

We love him, because *he first loved us.*—I John 4:19.

Have mercy upon me, O God, according to *thy loving kindness;* according unto *the multitude of thy tender mercies* blot out my transgressions.—Ps. 51:1.

For thou, Lord, art good, and *ready to forgive;* and plenteous in mercy unto all them that call upon thee.—Ps. 51:1.

But God, who is rich in mercy, for his great love *wherewith he loved us.*—Eph. 2:4.

Yea, I have loved thee with an everlasting love; therefore *with loving kindness have I drawn thee.*—Jer. 31:3.

GOD IS LOVE

To me this is the profoundest of all truths,—that the whole of the life of God is the sacrifice of self. God is love: love is sacrifice,—to give rather than to receive,—the blessedness of self-giving. If the life of God were not such, it would be falsehood to say that God is love; for, even in

our human nature, that which seeks to enjoy all, instead of giving all, is known by a very different name from that of love. All the life of God is a flow of this divine self-giving charity. Creation itself is sacrifice,—the self-importation of the Divine Being. Redemption, too, is sacrifice, else it could not be love; for which reason we will not surrender one iota of the truth that the death of Christ was the sacrifice of God.—F. W. Robertson.

LOVE GOD'S TRUE NAME

It is God's true name. Why not indeed change the name of our Deity? Why not teach children to say, when asked—Who made you?—Love, the Father. Who redeems you?—Love, the Son. Who sanctifies you?—Love, the Holy Ghost. Why is this dear name not sown in our gardens in living green, hung on the walls of nurseries and on the portals of churches? Surely on some day of balm did this golden word pass across the mind of the Apostle, when, perhaps, pondering on the character of Jesus, and feeling his own heart burning within him, he spread out the spark in his bosom, till it became a flame, encompassing the universe, and the great generalization leaped from his lips—"God is Love." Complete as an epic, and immortal as complete, stands this poem-sentence, insulated in its own mild glory, and the cross of Jesus is below.—G. Gilfillan.

HAVE FAITH IN THE LOVE OF GOD

Never be afraid of God unless you are sinning against Him; always believe that behind what seems difficult and mysterious there is a heart as true and tender as the heart of the sweetest, gentlest woman that ever pressed her child to her bosom. Nay, all the love in all women's hearts together, compared to the love of His heart, is as a glow-worm's torch compared to the sun at noon-tide.—F. B. Meyer, The Northfield Year Book, p. 296.

GOD'S LOVE GREATER THAN OURS

No man has ever manifested such love as this. In a few instances one man has been willing to sacrifice his life for a friend; and not a few fathers and mothers have been willing to endanger their lives for the welfare of a son or daughter. But the instance has never yet occurred where a man was willing to give his own life, or the life of a child, for an enemy. No monarch on the throne has ever thought of giving the heir to his crown to die for a traitor, or a rebellious province; and amidst the multitudes of treason which have occurred, it has never, probably, for one instant, crossed the bosom of the offended sovereign to suppose that such a thing was possible; and if it had occurred it would have been at once dismissed as not worth more than a passing thought. No magistrate has ever lived who would have been willing to sentence his own son to the gallows in place of the guilty wretch whom it was his duty to sentence to death. Not an instance has ever occurred in our own couuntry—rich as it is in examples of benignity and kindness—in which a judge on the bench would have been willing to commute a punishment in this manner, if it had been in strict accordance with equity and law; and probably the records of all nations might be searched in vain for such an instance. We know that monarchs often feel, and that magistrates are not destitute of a tender heart, and that the man on the bench who passes the severe sentence of the law often does it in tears. The present King of France passes every night to a late hour in carefully examining the cases of those who are condemned to death, and in the silence of the night-watches ponders all the reasons why a pardon should be extended in any case, and often with a heavy heart signs the warrant for death; and Washington wept when his duty constrained him to approve the sentence which doomed the accomplished André to the gallows; but would these feelings in either instance, or in any instance, prompt to the surrender of a son—an only son—to the disgrace of the gibbet to save the spy or the traitor? We are saying nothing in disparagement of such men—for they are

but men, and not God—when we say that their feelings of compassion have made no approach to such a sacrifice. Their deep emotions, their tears, their genuine sorrow, their unaffected and noble benevolence—though an honor to our nature—have not approached the question whether such a sacrifice was possible or proper; and, we may add, it is not to be approached in this world. The nearest approach of which I have ever heard to anything like this feeling was in the pathetic wish of David that he had himself been permitted to die in the place of a rebellious and ungrateful son. "O, my son Absalom! my son, my son Absalom, would God I had died for thee. O Absalom, my son, my son!" (2 Kings xviii. 33.) Strong was that love which would lead a monarch and a father to be willing to die for such a son; but how far removed still from the love which would lead to the sacrifice of a son for the guilty and the vile!—Barnes, 1798-1870.

GOD'S LOVE GAVE CHRIST TO DIE

It breaks our hearts to behold our children struggling in the pangs of death; but the Lord beheld his Son struggling under agonies that never any felt before him. He saw him falling to the ground, groveling in the dust, sweating blood, and amidst those agonies, turning himself to his Father, and, with a heart-rending cry, beseeching him, "Father, if it be possible, let this cup pass." Luke 22:42. That love must needs want a name which made the Father of mercies deliver this only Son to such miseries for us.—John Flavel.

GOD'S LOVING KINDNESS

The thing that lasts in the universe is God's kindness, which continues "from everlasting to everlasting." What a revelation of God! Oh, dear friends, if only our hearts could open to the full acceptance of that thought, sorrow and care and anxiety, and every other form of trouble would fade away, and we should be at rest. The infinite, undying, imperishable love of God is mine. Older than the mountains, deeper than their roots, wider than the heavens, and

stronger than all my sin, is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me, and beseeches me, and pleads with me, and wooes me, and rebukes me, and corrects me when I need, and sent His Son to die for me.—Alexander Maclaren.

GOD'S LOVE OUTWEIGHS ALL ELSE

The thought that God is love outweighs all other thoughts. How shall we get that love? It is to love with all one's heart here. One grain of earnest, loyal, devoted, unselfish affection is enough to make the whole world home-like. To love another better than one's self is to begin heaven here. The great lesson of all is that the Father's mansions are within one's own breast. Heaven is here; the world of hope, anticipation, feeling, is all here. We have it here first, if we have it at all.—Fenelon.

GOD'S LOVE REVEALED IN CHRIST

The tears of Jesus are the pity of God. The gentleness of Jesus is the long-suffering of God. The tenderness of Jesus is the love of God. "He that hath seen me hath seen the Father."—Alexander Maclaren.

GOD'S GREAT LOVE IN THE ATONEMENT

Suppose a man is lying under sentence of death! Shrinking from the gallows-tree, he has sent off a petition for mercy; and waits the answer in anxious suspense. One day his ear catches rapid steps approaching his door—they stop there. The chain is dropped; the bolts are drawn; a messenger enters with his fate—on these lips, death or life. And the answer? Ah, the answer is that the sovereign pities the criminal, but cannot pardon the crime. The blood deserts his cheeks; his hopes dashed to the ground, he wrings his hands, and gives himself up for lost. And now the messenger draws near; and, laying his hand kindly on the poor felon's shoulder, tells him that there is one way by

which he may yet be saved—if the king's son would change places with him, put these fetters of his on his own limbs and die in his room, that would satisfy justice, and set him free. Drowning men will catch at straws; not he at that. The king give up his son! the king's son, the prince royal, the heir of the kingdom consent to die for a poor, obscure, guilty wretch like me? If there is no hope but that, there is no hope at all! Now fancy, if you can, his astonishment, sinking to incredulity and then rising into a paroxysm of joy, when the messenger says, "I am the king's son; it is my own wish, and my father's will, that I should die for you; for that purpose am I come, have I left the palace, and sought you in this dreary prison; take you the pardon and give me the fetters. In me shall the crime be punished; in you shall the criminal be saved. Escape! Behold, I set before you an open door!"

Such love never was shown by man. No. But greater love has been shown by God. He gave up His Son to death that we might not die but live.—Guthrie.

GOD'S LOVE IS FOR ALL

The sun does not shine for a few trees and flowers, but for the wide world's joy. The lowly pine on the mountain-top waves its sombre boughs, and cries, "Thou art my sun;" and the little meadow-violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun;" and the grain in a thousand fields rustles in the wind, and makes answer, "Thou art my sun." So God sits effulgent in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with childlike confidence, and say, "My Father, thou art mine."—Beecher.

GOD'S LOVE EXPRESSED IN CHRIST

History's noblest deed and record of love is in the self-devotion of one generous heathen, Pylades, who forfeited his life to save *his friend;* but "God commendeth his love to

us, in that, while we were yet sinners, Christ died for us!" You have not yet seen," says a great writer and profound thinker, "the greatest gift of all,—the HEART of God, the love of his heart, the heart of his love. And will He in very deed show us that? Yes, unveil that cross, and see. It was His only mode of showing us his heart. It is infinite love laboring to reveal itself,—agonizing to utter the fullness of infinite love. Apart from that act, a boundless ocean of love would have remained forever shut up and concealed in the heart of God; but now it has found an ocean-channel. Beyond this, he *cannot* go. Once and forever the proof has been given.—'God is love.' "—Macduff.

GOD'S LOVE THE KEY TO EVERYTHING

We never know through what Divine mysteries of compensation the great Father of the universe may be carrying out His sublime plan; but those three words, "God is love" ought to contain, to every doubting soul, the solution of all things.—D. M. Craik.

MEDITATE ON GOD'S LOVE

Let us meditate on the love of God, who being supremely happy Himself, communicateth perfect happiness to us. Supreme happiness doth not make God forget us; shall the miserable comforts of this life make us forget Him?—James Saurin.

GOD'S LOVE SURMOUNTS EVERYTHING

You have nothing to do but simply to receive the everlasting love of God in Christ His Son, which was without you, which began before you, which flows forth independent of you, which is unchecked by all our sins, which triumphs over all our transgressions, and which will make us—loveless, selfish, hardened, sinful men—soft and tender and full of Divine perfection, by the communication of its own self. —Selected.

GOD'S LOVE FOR SINNERS

Pause, fellow-sinner, fellow man, before that wonderful Being that you find now in the manger, now on the cross; follow His wonderful footsteps; dwell on His words; hear His prayers; gaze on His tears,—nay, on His flowing blood, until you fully and firmly believe, never to doubt it, or forget that God loves us when we do not love Him.—E. N. Kirk.

GOD'S LOVE IS INFINITE

Thou lovest like an infinite God when Thou lovest; Thou movest heaven and earth to save Thy loved ones. Thou becomest man, a babe, the vilest of men, covered with reproaches, dying with infamy and under the pangs of the cross; all this is not too much for an infinite love.—Fenelon.

GOD HAD FOR THE ASKING

'Tis heaven alone that is given away;
'Tis only God may be had for the asking.
—Lowell.

EVERY WISH A PRAYER

Every wish
Is like a prayer—with God.
—Browning.

GOD OF NECESSITY IS LOVE

God, from a beautiful necessity, is Love.
—M. F. Tupper.

LOVE KNOWS OUR WAY

Our way is where God knows
And Love knows where:
We are in Love's hand to-day.
—Swinburne.

PRAYING TO GOD IS PRAYING TO LOVE

Thou canst not pray to God without praying to Love.—Richard Garnett.

ONE UNQUESTIONED TEXT

One unquestioned text we read,
All doubt beyond, all fear above;
Nor crackling pile nor cursing creed
Can burn or blot it—God is love.

—Holmes.

GOD'S LOVE GREATER THAN HIS POWER

Love is God's essence; power but his attribute: therefore his love is greater than his power.—Richard Garnett.

GOD NEVER SLUMBERS

The eternal Watcher never slumbers; His eyes never know a sleep.—C. H. Spurgeon.

HOLINESS OF GOD

GOD IS HOLY

But as he which hath called you is *holy,* so be ye holy in all manner of conversation; because it is written, Be ye holy; for *I am holy.*—1 Peter 1:15, 16.

Thou art of *purer eyes* than to behold evil, and canst not look on iniquity.—Heb. 1:13.

Exalt the Lord our God, and worship at his holy hill; for the Lord our *God is holy.*—Ps. 99:9.

And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, *Holy, holy, holy, Lord God Almighty,* which was, and is, and is to come.—Rev. 4:8.

For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for *I am holy.*—Lev. 11:44.

Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for *I, the Lord your God, am holy.*—Lev. 19:2.

GOD'S MORAL PERFECTION IS INFINITE

The holiness of God is not to be conceived of as one attribute among others; it is rather a general term representing the conception of his consummate perfection and total glory. It is his infinite moral perfection crowning his infinite intelligence and power. There is a glory of each attribute viewed abstractedly, and a glory of the whole together. The intellectual nature is the essential basis of the moral. Infinite moral perfection is the crown of the Godhead. Holiness is the total glory thus crowned.—Hodge.

JUSTICE OF GOD

GOD IS JUST

Shall not the Judge of all the earth *do right?*—Gen. 18:25.

Yea, surely God will *not* do wickedly, *neither will the Almighty pervert judgment.*—Job 34:12.

The Lord is slow to anger, and great in power, and *will not at all acquit the wicked.*—Nah. 1:3.

And that will *by no means clear the guilty.*—Exo. 34:7.

If I sin, then thou markest me, thou *wilt not acquit me from mine iniquity.*—Job 10:14.

But we are sure that the judgment of God is *according to truth,* against them which commit such things.—Rom. 2:2.

Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face.—Ps. 89:14.

He is the Rock, his work is perfect; for all his ways are judgment; a God of truth, and without iniquity, *just and right is he.*—Deut. 32:4.

But we are sure that the judgment of God is *according to truth* against them which commit such things.—Rom. 2:2.

Even so, Lord God Almighty, *true and righteous* are thy judgments.—Rev. 16:7.

Yea, surely God will not do wickedly, neither will the Almighty *pervert* judgment.—Job 34:10-12.

Be not deceived; God is not mocked; whatsoever a man soweth, *that shall he also reap.*—Gal. 6:7.

JUSTICE ONE ASPECT OF BENEVOLENCE

Instead of turning away from the judgment of God as a blemish on His character, we ought to rejoice in it as another aspect of His benevolence. We must have in God the blooming valley full of beautiful flowers and with purling

streams of grace, and also the dark-frowning crags of divine judgment, the very intensity of whose shadow implies an intensity of glory, for you never can get shadow without light. . . . Prostrate yourself before an engine, and the very qualities that make it a blessing make it an engine of destruction. God moves on a track of absolute and perfect equity and holiness, and the same qualities that insure that you would be borne forward into the eternal ages if connected with God, make it sure that you would be ground to powder if you place yourself before the wheels of judgment.—A. T. Pierson.

JUSTICE THE LOVING ANGER OF GOD

Because I believe in a God of absolute and unbounded love, therefore I believe in a loving anger of His which will and must devour and destroy all which is decayed, monstrous, abortive in His universe till all enemies shall be put under His feet, and God shall be all in all.—Charles Kingsley.

GOD'S JUSTICE ONLY PART OF HIS LOVE

Many people have difficulty in harmonizing the justice of God and the love of God. *God is Love,* and nothing but love. There is no other element in His character. Properly understood, *love* is the sum of all good. *Love* contains every virtue, and all virtues combined. Both the Old Testament and the New sum up man's whole moral duty in two commandments. The first commandment is to *love* God with all the strength and knowledge we have, and the second is to *love* our neighbor as ourselves. *Love* to God and man comprehends *our whole moral duty,* which Paul sums up in the one word *love.* "Love is the fulfilling of the law" (Rom. 13:10). But *love* is analyzed by Paul, in that wonderful Thirteenth chapter of First Corinthians; and we learn that *love,* separated into its component parts, includes justice, mercy, forbearance, kindness, humility, and every other virtue.

The justice of God is only part of His love. Justice is love punishing evil for the good of the universe. God's love is shown as much in raining fire and brimstone on Sodom and Gomorrah as in pouring out the Holy Spirit on His disciples on the Day of Pentecost. Every action of God is prompted by *love,* and by *love only. Justice* is only part of His *love.*—J. Gilchrist Lawson.

GOD'S LOVE AND JUSTICE ARE ONE

God's justice and love are one. Infinite justice must be infinite love. Justice is but another sign of love.—F. W. Robertson.

JUSTICE THE VICTORY OF GOD'S LOVE

Justice is but the perseverance of God's wisdom, the determination of His power, and the victory of His love.—James Hamilton.

GOD IS KIND, BUT JUST

God is kind; but within the limits of inexorable law. He is good, but you can take no liberties with Him; for back of His pity and kindness is the righteousness that is so exact, and that must be satisfied to the uttermost farthing.—J. R. Paxton.

JUSTICE AND MERCY GOD'S TWO ARMS

Justice and mercy are the two arms of God, which embrace, bear, and govern the whole world: they are the two engines of the great Archimedes, which make heaven descend upon earth and earth mount to heaven. They are the bass and treble strings of the great lute of heaven, which make all the harmonies and tunable symphonies of this universe. Now, as mercy is infinite, so is justice. The divine essence holdeth these two perfections as the two scales of the balance,—always equally poised.—N. Caussin.

THE NECESSITY OF GOD'S JUSTICE

The law is obligated to punish the transgressor as much as the transgressor is obligated to obey the law—law has no option. Justice has but one function. The necessity of penalty is as great as the necessity of obligation. The law itself is under law; that is, it is under the necessity of its own nature; and therefore the only possible way whereby a transgressor can escape the penalty of the law, is for a substitute to endure it for him. The deep *substrata* and base of all God's ethical attributes are eternal law and impartial justice.—Prof. Shedd.

GOD PUNISHES THE UNFAITHFUL

As a master supplies his faithful servants with everything necessary, and takes care that nothing be wanting, but, if they are unfaithful, he reverses his treatment of them; even so God, the true owner of the earth and all that dwell therein.—Cawdray.

GOD'S JUSTICE MISUNDERSTOOD

Take a straight stick, and put it into the water, and it will seem crooked. Why? Because we look upon it through two mediums,—air and water. Thus the proceedings of God in his justice, which in themselves are straight, without the least obliquity, seem unto us crooked. That wicked men should prosper, and good men be afflicted; that the Israelites should make the bricks, and the Egyptians dwell in the houses; that servants should ride on horseback, and princes go on foot,—these are things that make the best Christians stagger in their judgments. And why? But because they look upon God's proceedings through a double medium,—of flesh and spirit; that so all things seem to go cross, though, indeed, they are right enough. And hence it is that God's proceedings in his justice are not so well discerned, the eyes of man alone being not competent judges thereof.—Spencer.

GOD'S JUSTICE NOT DEBATABLE

Though, in debating with regard to theories, it be lawful to say whether this or that is consistent with the Divine attributes, yet, when we find that God has actually done anything, all question about its justice, wisdom, and benevolence, is forever out of place.—Nehemiah Adams.

GOD'S TEMPORAL JUDGMENTS ARE CORRECTIVE

As water is deepest where it is the stillest; so, where God is most silent in threatening, and patient in sparing, there he is most inflamed with anger and purpose of revenge. And therefore the fewer the judgments be that are poured forth upon the wicked in this life, the more are reserved in store for them in the life to come.—Cawdray.

THE GOODNESS AND SEVERITY OF GOD

Goodness and severity are elements of a perfect character even among men. Without goodness, the character is stern and inflexible; it repels instead of winning. There may be certain qualities which command our respect in a Draco, who ordains death as the penalty for every trifling violation of the law, or in a Brutus, who, with tearless eye, gives orders in the way of duty for the execution of his sons; but from characters of such untempered austerity, sympathy and affection recoil. On the other hand, without severity goodness degenerates into weakness; into that moral pliancy which, under the name of good-nature, has often made men "consent" easily to the enticement of sinners, and has given them nothing in return but the insipid reputation of having been enemies to none but themselves. In a perfect character, if such existed among men, you would see the counterbalancing powers of goodness and severity held in exact equilibrium. And such, the Word of God assures us, is the character of Him with whom we have to do—"Behold, therefore, the goodness and severity of God."

A very beautiful illustration of this twofold element of

the Divine character may be drawn from nature. "God is light," says the Scripture. Philosophers have discovered that light, though apparently so simple a substance, is compounded of seven different rays. It may be said to have two main ingredients: the somber rays (blue, indigo, violet); the bright rays (orange, red, yellow, green). Both classes of rays are essential to the delicacy and purity of the substance. Without the somber rays, light would be a glare,—the eyeball would ache beneath it; without the bright rays, light would approximate to the nature of darkness, and lose the gay smile which lights up the face of nature and twinkles on the sea. Similarly, the holiness, justice, and truth of God (attributes which wear an awful aspect to the sinner) are elements of His nature as essential to its perfectness as mercy, love, and goodness. Suppose in Him, for a moment, no stern defiance against moral evil, but an allowance and admission of it, and you degrade Jehovah to the level of a pagan deity, honored with impure rites, and forming His worshipers on the model of His own licentiousness. Suppose in Him, on the other hand, an absence of love, and you supplant the very being of God, you overcloud the light, and convert it into its antagonist darkness; for "God is love." But combine both righteousness and love, intensified to the highest conceivable degree, and you are then possessed of the Scriptural idea of the Most High. "Behold, therefore, the goodness and severity of God."—Goulburn.

GRACE OF GOD

NEED OF GOD'S GRACE

It (grace) is God taking the sinner by the hand, and wishing to teach him to walk. We are like little children. We do not know how to walk on the road to heaven; we stagger, we fall, unless the hand of God is always ready to support us.

The grace of God helps us to walk, and supports us. He is as necessary to us as crutches are to a lame man.—Vianney.

DEPENDENCE ON GOD'S GRACE

Let the lily be exposed to the scorching sun, and deprived of the refreshing dew, and its leaves will droop and die. Just so the Christian: let him be exposed to the scorching heat of indwelling corruption, the world's cares, and Satan's wiles, without the dew of God's grace, he will not advance in holiness of heart and life. But when that descends, his leaves stand erect, and, like the lily, his growth is rapid. Integrity strengthens, benevolence expands, holiness opens in all its lily-like loveliness, and in due time the plant is removed to the paradise of God, there to bloom in unfading beauty.—Jackson.

WE NEED DAILY GRACE

The acts of breathing which I performed yesterday will not keep me alive to-day; I must continue to breathe afresh every moment, or animal life ceases. In like manner, yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe on my soul, from moment to moment, in order to my enjoying the consola-

tions, and to my working the works of God.—Toplady, 1740-1778.

GOD'S GRACE CONTINUOUS

Our preservation from evil and perseverance in good is a most free unmerited favor, the effect of God's renewed grace in the course of our lives. Without His special assistance, we should every hour forsake Him, and provoke Him to forsake us. As the iron cannot ascend or hang in the air longer than the virtue of the loadstone draws it, so our affections cannot ascend to those glorious things that are above without the continually attracting power of grace.—Bates, 1625-1699.

GOD'S GRACE NEVER IMPAIRED

God is ever giving to His children, yet hath not the less. His riches are imparted, not impaired: like the sun that still shines, yet hath not the less light.—Watson, 1696.

GOD'S GRACE MANIFESTED DAILY

All our power for sacred performances is wholly from another; "Not that we are sufficient of ourselves to think anything." To think, we suppose, is an easy thing; but unless God help, it is too hard for us. God gave Israel their manna every day, or they could not have subsisted. God must give us fresh supplies of His Spirit in every duty, or they cannot be rightly performed. The greatest fulness of a Christian is not the fulness of a fountain, but of a vessel, which, because it is always letting out, must be always taking in. The conduit, which is continually running, must be always receiving from the river. The Christian's disbursements are great and constant; therefore such must his incomes from God be, or he will quickly prove a bankrupt.—Swinnock, 1673.

TRANSFORMING POWER OF GOD'S GRACE

What man can re-create himself? I go, in January, into my garden. This plum tree has ceased growing. So has

that pear tree—and so have all these other trees. And my flowers, to all appearance, are dead. And I propose a resurrection. It may be that by building a shelter around one single plant or tree, I can thaw out the soil, and by artificial heat wake up the dormant bud, and bring spring into it. But what man can enclose his whole garden, and bring summer into that in the middle of winter? And if a man can't do this with his garden, who can do it with his whole farm? It is a task that defies all human power. Not till God calls the sun, and it comes hastening back, full of vivific powers and fruitful influences—not till then does the soil heave, and the root swell, and the leaf shoot forth, and the bud protrude, and the blossom exhale, and all things show that more than a man, with his artificial appliances, is at work.

Now, with regard to a man's character, it is true that, so far as any special disposition is concerned, the power of the will to do right or wrong is undoubted. You can correct a single habit; but the great outlying domain of the soul, with its multitudinous habits, formed and forming—what man can look upon this and say, "by the power of my own volition, I will bring up good where there is evil; love shall rule where selfishness reigns"? There is not one single moment when a man does not run away from himself; when his disposition does not break loose from his will. It is not till some influence from God is shed down upon a man, vivifying him as summer vivifies the soil, that he feels, "I have hope." Therefore it is said, "Work out your own salvation with fear and trembling," as a man must that works in such a crater as the human heart; "for it is God which worketh in you."—Beecher.

PROFUSION OF GOD'S GRACE

The grace of God is marked by the affluence which characterizes all His works. What abundance in that sun which has shone so many thousand years, and yet presents no appearance of exhaustion, no sign of decay! What abundance of stars bespangle the sky; of leaves clothe the forest; of raindrops fall in the shower; of dews sparkle on the

grass; of snow-flakes within the winter hills; of flowers adorn the meadow; of living creatures that, walking on the ground, or playing in the waters, or burrowing in the soil, or dancing in the sunbeams, or flying in the air, find a home in every element—but that red fire in which, type of hell, all beauty perishes and all life expires!

This lavish profusion of life, and forms, and beauty, in nature, is an emblem of the affluence of grace, of God's saving, sanctifying grace. In Christ all fullness dwells. We are complete in Him. There is in His blood sufficient virtue to discharge all the sins of a guilty world, and in His Spirit sufficient power to cleanse the foulest and break the hardest heart. Ye are not straitened in me, says God, but in yourselves. Try me herewith, He says—ask, seek, knock! Who does will find that it is only a faint image of the plenitude of grace we behold in that palace-scene where the king, looking kindly on a lovely suppliant, bends from his throne to extend his golden scepter, and says, "What is thy petition, and what is thy request, Queen Esther, and it shall be given thee to the half of my kingdom?"—Guthrie.

GRACE IS UNMERITED FAVOR

The way to heaven lies, not over a toll-bridge, but over a free-bridge; even the unmerited grace of God in Christ Jesus.

Grace finds us beggars, and always leaves us debtors.—Toplady, 1740-1778.

GRACE OF GOD FOR SINNERS

Now, the apostle says, "With your guilt, with your trouble, go before God." He knows all. What nobody else knows, He knows. He knows what even the wife of your bosom does not know. He knows what has never been divulged to any living soul. Wicked thoughts and intentions in connection with your business, which perhaps no man knows except yourself, He knows. And when you feel an impulse to go before God, do not say, "I would

go; but that crime." He knew of that crime before He invited you to go to Him. Do not say, "I would go; but that unwashed lust." He has known that lust from the beginning. "All things are naked and opened unto the eyes of Him with whom we have to do." "Let us, therefore," says the apostle, "come boldly to the throne of grace, that we may obtain mercy, and find grace to help." *Grace to help*—that is it: grace to help you out of your sin. Let no one, then, who has a sense of his sinfulness, who is truly repentant, and who is striving to do better, hesitate to go to God, saying, "Have mercy upon me, and help me."—Beecher.

VICTORY THROUGH GRACE

The moral impotence in men to vanquish their lusts, though it will be no apology at the day of judgment, will discourage them from making resistance: for who will attempt an impossibility? Despair relaxes the active powers, cuts the nerves of our endeavors, and blunts the edge of industry. 'Tis related of the West Indians, that upon the first incursion of the Spaniards into their country, they tamely yielded to their tyranny; for seeing them clad in armor which their spears could not pierce, they fancied them to be the children of the sun, invulnerable and immortal. But an Indian carrying a Spaniard over the water, resolved to try whether he were mortal, and plunged him into the river so long that he was drowned. From that experiment they took courage, and resolved to kill their enemies, who were capable of dying, and recover their dear liberty, lost by such a foolish conceit. Thus men will languish in a worse servitude if they fancy the lusts of the flesh, their intimate enemies, to be inseparable. Fear congeals the spirits, and disables from noble enterprises, which hope persuades, and courage executes. Now we have an army of conquerors to encourage us in the spiritual war with the flesh, the world, and Satan, enemies in combination against us. How many saints have preserved themselves unspotted from the most alluring temptations! They were not statues, without sensible faculties, they were not

without a conflict of carnal passions, but by the Holy Spirit subdued them; and though some obtained a clearer victory than others, yet all were victorious by divine grace.—Salter.

ENABLING POWER OF GOD'S GRACE

The Gospel supposeth a power going along with it, and that the Holy Spirit of God works upon the minds of men, to quicken, and excite, and assist them in their duty. And if it were not so, the exhortations of preachers would be nothing else but a cruel and bitter mocking of sinners, and an ironical insulting over the misery and weakness of poor creatures; and for ministers to preach, or people to hear sermons, upon other terms, would be the vainest expense of time and the idlest thing we do all the week; and all our dissuasives from sin and exhortations to holiness and a good life, and vehement persuasions of men to strive to get to heaven and to escape hell, would be just as if one should urge a blind man, by many reasons and arguments taken from the advantages of sight and the comfort of that sense and the beauty of external objects, by all means to open his eyes, and to behold the delights of nature, to see his way and to look to his steps, and should upbraid him, and be very angry with him, for not doing so.—Tillotson, 1630-1694.

BOUNTIFULNESS OF GOD'S GRACE

An indigent philosopher at the court of Alexander sought relief at the hand of that sovereign, and received an order on his treasurer for any sum he should ask. He immediately demanded ten thousand pounds. The treasurer demurred to the extravagant amount; but Alexander replied, "Let the money be instantly paid. I am delighted with this philosopher's way of thinking: he has done me a singular honor. By the largeness of his request, he shows the high idea he has conceived of my wealth and munificence." God is honored in like manner.—Foster.

GOD'S GRACE BESTOWED DAILY

A man says to his agent, "I want you to go on a business tour for me. First go to Buffalo. Here is the money, and here are the directions that you will need while there. Thence go to Cleveland, and there you will find remittances and further directions. When you get to Cincinnati you will find other remittances and other directions. At St. Louis you will find others; and at New Orleans still others." "But," says the agent, "suppose when I get to Cleveland, or any of the other places, I should not find anything?" He is so afraid that he will not, that he asks the man to give him money and directions for the whole tour before he starts. "No," says the man, "it will be sufficient if you have the money and directions you need for each place when you get to it: and when you do get to it you will find them there."

Now God sends us in the same way. He says, "Here is your duty for to-day, and the means with which to do it. To-morrow you will find remittances and further directions; next week you will find other remittances and other directions; next month you will find others; and next year still others. I will be with you at all times, and will see that you have strength for every emergency."—Beecher.

Suppose I were to set out on a pilgrimage to Jerusalem, and before I started, were to go to Brown Brothers & Co., and obtain letters of credit for the cities of London, Jericho, etc. Then, with these papers, which a child might destroy, which would be but ashes in the teeth of flame, which a thousand chances might take from me, I should go on with confidence and cheer, saying to myself, "As soon as I come to London I shall be in funds. I have a letter in my pocket from Brown Brothers & Co. which will give me five hundred dollars there; and in the other cities to which I am bound I shall find similar supplies, all at my command, through the agency of these magic papers and pen strokes of these enterprising men." But suppose that, instead of this confidence, I were to sit down on shipboard, and go to tor-

menting myself in this fashion—"Now, what *am* I to do when I get to London? I have no money, and how do I know that these bits of paper which I have with me mean anything, or will amount to anything? What shall I do? I am afraid I shall starve in the strange city to which I am going." I should be a fool, you say; but should I be half the fool that that man is, who, bearing the letters of credit of the Eternal God, yet goes fearing all his way, cast down and doubting whether he shall ever get safe through his journey? No fire, no violence, nor any chance, can destroy the cheques of the Lord, When He says, "I will never leave thee, nor forsake thee," and, "My grace shall be sufficient for thee," believe it; and no longer dshonor your God by withholding from Him the confidence which you freely accord to Brown Brothers & Co.—Beecher.

OVERCOMING GRACE OF GOD

Many people are afraid to embrace religion for fear they shall not succeed in maintaining it.

Does the spring say, "I will not come unless I can bring all fruits and sheaves under my wings?" No. She casts down loving glances in February, and in March she ventures near in mild days, but is beaten back and overthrown by storm and wind. Yet she returns, and finally yields the earth to April, far readier for life than she found it. The rains are still cold, but the grass is growing green, and the buds are swelling. In May the air is yet chilly, but it has the odor of flowers, and every day grows warmer till the delicious June, when all is bloom and softness, and even the storms have nourishment in them. Then come the glowing July and the fervid August, followed by the glorious autumn of harvest and victory:

And shall nature do so much, while we dare not attempt to overcome the coldness and deadness of our hearts, and to fill them with the summer of love?

When stars, first created, start forth upon their vast circuits, not knowing their way, if they were conscious and sentient, they might feel hopeless of maintaining their revo-

lutions and orbits, and despair in the face of coming ages. But, without hands or arms, the sun holds them. Without cords or bands the solar king drives them unharnessed on their mighty rounds without a single misstep, and will bring them, in the end, to their bound without a wanderer. Now, if the sun can do this—the sun, which is but a thing itself, driven and held—shall not He who created the heavens, and gave the sun his power, be able to hold *us* by the attraction of His heart, the strength of His hands, and the omnipotence of His affectionate will?—Bertram.

TRANSFORMATIONS WROUGHT BY GRACE

In nature there is hardly a stone that is not capable of crystallizing into something purer and brighter than its normal state. Coal, by a slightly different arrangement of its particles, is capable of becoming the radiant diamond. The slag cast out from the furnace as useless waste forms into globular masses of radiating crystals. From tar and pitch the loveliest colors are now manufactured. The very mud of the road, trampled under foot as the type of all impurity, can be changed by chemical art into metals and gems of surpassing beauty. And so the most unpromising materials, from the most worthless moral rubbish that men cast out and despise, may be converted by the Divine alchemy into the gold of the sanctuary, and made jewels fit for the mediatorial crown of the Redeemer. Let the case of Mary Magdalene, of John Newton, of John Bunyan, of thousands more, encourage those who are still in the gall of bitterness and in the bond of iniquity. Seek to be subjected to the same purifying process: lay yourselves open to the same spiritual influences; yield yourselves up into the hands of the Spirit to become His finished and exquisite workmanship. Seek diligently a saving and sanctifying union with Christ through faith; and He will perfect that which concerneth you, and lay your stones with fair colors. "Though ye have lien among the pots, ye shall yet be as the wings of a dove, covered with silver, and her feathers with yellow gold."—Macmillan.

ALL GOOD FLOWS FROM GOD'S GRACE

Day and night, the tides are rising along our shores, filling bay and estuary, silently for the most part, yet surely. The power that draws them resides afar off in the heavenly bodies, and is not seen nor noticed, but only inferred. All the goodness of men, their generous impulses, their loves and faiths and inspirations of purity, their zeal and enthusiasm in self-denial and devotion—that great human tide of goodness which is moving in upon the human heart—is derived from God, who, afar off, silent as the moon in summer nights, is drawing all men unto Him.—Beecher.

GOD'S GRACE IS FOR ALL

The truth of the bountifulness and largeness of God's grace and goodness is true for everybody, provided everybody will put himself in a relation to take it. The reason why the sun produces in one place geraniums, camellias, azaleas, all forms of exquisite flowers, and does not produce them in another place, is not in the sun. The cause of the difference is in the use to which you put the sun. It shines on the south side of my barn, and what does it produce there? A warm spot, where chickens and cows gather. It shines on the south side of my neighbor's barn, and what does it produce there? Flowers and grapes. What is the reason of the difference? Does the sun change? No, but it is put to different uses. It is just the same sun, with just the same vivific power to all; but its effects are different when it is differently employed. In one man's hands it amounts to nothing, because he does not make any use of it; but in another man's hands it amounts to a great deal, because he does make use of it, and makes it do a great deal for him. The nature of God is the same to all men, but the effects are not the same on all men; because they do not all put it to the same uses.—H. W. Beecher.

GOD CAN SUPPLY EVERY NEED

Men do not avail themselves of the riches of God's grace. They love to nurse their cares, and seem as uneasy without some fret as an old friar would be without his hair girdle. They are commanded to cast their cares upon the Lord; but, even when they attempt it, they do not fail to catch them up again, and think it meritorious to walk burdened. They take God's ticket to heaven, and then put their baggage on their shoulders, and tramp, tramp, the whole way there afoot.—Beecher.

GRACE NOT ALL GIVEN AT ONCE

The heart of every believer is like a vessel with a narrow neck, which, being cast into the sea, is not filled at the first easily, but by reason of the strait passage receiveth water drop by drop. Thus God giveth unto us even a sea of mercy, but the same on our part is apprehended and received by little and little: we go from strength to strength, from grace to grace, and from one degree of virtue to another.—Boys, 1560-1643.

GOD'S GRACE MORE THAN ENOUGH

There is in God not only a sufficiency, but a redundancy; He is not only full as a vessel, but as a spring. Other things can no more fill the soul than a mariner's breath can fill the sails of a ship: but in God is a cornucopia, an infinite fullness; He hath enough to fill the angels, therefore enough to fill us.—Watson, 1696.

Go and ransack thy heart, Christian, from one end to the other, find out thy wants, acquaint thyself with all thy weaknesses, and set them before the Almighty, as the widow her empty vessels before the prophet; hadst thou more than thou canst bring thou mayst have them all filled.—Gurnall, 1617-1679.

EASY FOR GOD TO SUPPLY EVERY NEED

It is equally easy for God to supply our greatest as our smallest wants, to carry our heaviest as our lightest burden—just as it is as easy for the great ocean to bear on her bosom a ship of war with all its guns and crew aboard, as a fisherman's boat, or the tiniest craft that floats, falling and rising on her swell.—Guthrie.

MAN NOTHING WITHOUT GOD'S GRACE

Alas, O Lord, what am I when left to myself but a dry parched ground, which, being rent on every side, witnesses its thirst for rain from heaven, but which in the meantime is dispersed by the wind and reduced to dust.—Francis de Sales.

MAN HELPLESS WITHOUT GOD'S GRACE

God is a sun, which, though but one, is sufficient to enlighten and vivify a whole world.—Michel le Faucheur.

GOD'S GRACE SUFFICIENT FOR ALL

As the earth can produce nothing unless it is fertilized by the sun, so we can do nothing without the grace of God. —Vianney.

MERCY OF GOD

GOD'S MERCY GREATER THAN MAN'S SINS

You cannot believe too much in God's mercy. You cannot expect too much at His hands. He is "able to do exceeding abundantly above all that we ask or think." No sin is so great but that, coming straight from it, a repentant sinner may hope and believe that all God's love will be lavished upon him, and the richest of God's gifts granted to his desires. Even if our trangression be aggravated by a previous life of godliness, and have given the enemies great occasion to blaspheme, as David did, yet David's penitence may in our souls lead on to David's hope, and the answer will not fail us. Let no sin, however dark, however repeated, drive us to despair of ourselves, because it hides from us our loving Savior. Though beaten back again and again by the surge of our passions and sins, like some poor shipwrecked sailor sucked back with every retreating wave and tossed about in the angry surf, yet keep your face towards the beach where there is safety, and you will struggle through it all, and, though it were but on some floating boards and broken pieces of the ship, will come safe to land. He will uphold you with His Spirit, and take away the weight of sin that would sink you, by His forgiving mercy, and bring you out of all the weltering waste of waters to the solid shore.—Maclaren.

GOD ABUNDANT IN MERCY

There is as great an ability in God, when we are in need of new mercies, as there was when He gave former ones; nay, as much as there was from eternity. He is not a God whose arm is shortened, that is not what He was, or shall

ever cease to be what He is: "Is My hand shortened at all that I cannot redeem, or have I no power to deliver?" He is always, "I am that I am." There is no diminution of light in the sun no more that there was at the first moment of its creation, and the last man upon earth shall enjoy as much of it as we do now. No more does the Father of lights lose by imparting it to others. Thus we light many candles at a torch, yet it burns never the dimmer. Standing waters may be drawn dry, but a fountain cannot. God is a spring, this day and to-morrow, Jehovah unchangeable. The God of Isaac is not like Isaac, that had one blessing and no more; He has as much now as He had the first moment that mercy streamed from Him to His creature, and the same for as many as shall believe in Christ to the end of the world; nay, the more we receive from God in a way of faith, the more God has for us. A believer's harvest for present mercies is his seed-time for more. The more mercies he reaps, the more hopes of future mercy he has. God's mercies, when full-blown, seed again and come up thicker. Can the creature want more than the Everlasting Fountain can supply? Can the creature's indigency be greater than God's sufficiency? What an irrational way of arguing was that: "He smote the rock that the waters gushed out; can He give bread also? can He provide for His people?" as if He that filled their cup could not spread their table, as if He that had a hidden cellar for their drink had not a secret and as full a cupboard for their meat. Do we want mercies for soul and body? Look to the Rock whence former mercies were hewn! the same fullness can supply again.—Charnock, 1628-1680.

GOD'S MERCY MAN'S ONLY HOPE

If I were to live to the world's end, and do all the good that man can do, I must still cry, "Mercy!" Why then should I be unwilling or afraid to die this moment, with a sense of God's pardoning love, when I can have no other claim to salvation if I were to live forever?—Thomas Adams.

ALL ARE IN NEED OF GOD'S MERCY

Though we have sinned less than others, we cannot be saved by merit; even as, thank God, though we have sinned more than others, we may be saved by mercy. How idle to talk of other men being greater sinners than we are—to flatter and deceive ourselves with that! He drowns as surely who has his head beneath one inch of water, as he who, with a millstone hung round his neck, has sunk a hundred fathoms down. Let the strain of the tempest come, and the ship that has one bad link in her cable, as certainly goes ashore to be dashed to pieces on the rocks, as another that has twenty bad. It is, no doubt, by repeated strokes of the woodman's ax that the oak, bending slowly to fate, bows its proud head and falls to the ground, and it is by long dropping that water hollows the hardest stone. But those who speak of great and little, of few or many sins, seem to forget that man's ruin was the work of one moment, and of one sin. The weight of only one sin sank this great world into perdition; and now all of us, all men, lie under the same sentence of condemnation. Extinguishing every hope of salvation through works, and sounding as ominous of evil in men's ears as the cracking of ice beneath our feet, or the roar of an avalanche, or the grating of a keel on the sunken reef, or the hammer that wakens the felon from dreams of life and liberty, that sentence is this—"Cursed is every one that continueth not in all things written in the book of the law to do them."

Such is our position; and instead of shutting our eyes to it, like the foolish ostrich that hides her head in the bush when the hunters are at her heels, it is well to know, and to face it.—Guthrie.

VILEST SINNERS MAY CLAIM MERCY

There are many who, being conscious of wickedness and not being Christians, do not see why they should ask Divine succor. There are many who are conscious of being bound by evil, and they fain would break away from it.

If only they were Christians, and in the Church, God would help them; but they are sinners, and out of the Church, and they dare not go to God. Many a man would fain break away from the cup, but he knows that his own strength is insufficient; and as he is not a Christian, as he has made his investments in evil, he does not feel that he has a right to draw upon the bank of Divine mercy. He keeps no account there, and he has no reason to think that his check will be honored there if he presents it.

Now, there is not a human being in or out of the Church who is not an object of Divine compassion and divine love. God may have the love of complacency when His Spirit shall have drawn you more and more into the lines and lineaments of His own blessed beauty; but God is love, and He will not wait for your turning before He loves you. God so loved the world that He gave His Son to die for it, and to die for it while yet it was in sin—yea, and at enmity to Him. God's love precedes all reformation. And there is no man—not a drunkard, not a gambler, not a thief, not a person that is filled full of passions and appetites—who has not a right, to-day, now, here, in his heart, to look up and say, "God help me!" Your sinfulness is not a reason why you should keep away from God. It is the very reason why you should go to Him. He is to your soul what the physician is to your body. When your body is racked with pains, or is swollen with disease, you go to the physician that he may heal you. And so, the consciousness of your sin, and of the hatefulness of it, is the very reason why you should go to God.—Beecher.

GLORY OF GOD MANIFEST IN HIS MERCY

As the Creator and Preserver of men, Thou art gloriously manifest; but O! how much more gloriously art Thou revealed as reconciling ungrateful enemies to Thyself by the blood of Thy eternal Son. Here Thy beneficence displays its brightest splendor; here Thou dost fully display Thy most magnificent titles; THE LORD, THE LORD GOD, *merciful and gracious,* long-suffering and abundant in good-

ness. How unsearchable are Thy ways, and Thy paths past finding out!—Elizabeth Rowe.

GOD'S MERCY CONTINUOUS

It is by no means pleasant when reading an interesting article in your magazine to find yourself pulled up short with the ominous words, *"to be continued."* Yet they are words of good cheer if applied to other matters. What a comfort to remember that the Lord's mercy and loving-kindness is *to be continued!* Much as we have experienced in the long years of our pilgrimage, we have by no means outlived eternal love. Providential goodness is an endless chain, a stream which follows the pilgrim, a wheel perpetually revolving, a star forever shining, and leading us to the place where He is who was once a babe in Bethlehem. All the volumes which record the doings of Divine grace are but part of a series *to be continued.*—Spurgeon.

GOD DELIGHTS IN MERCY

Joy is the highest testimony that can be given to our complacency in anything or person; love to joy is as fuel to the fire; if love lay little fuel of desires on the heart, then the flame of joy that comes thence will not be great. Now God's joy is great in pardoning poor sinners that come in; therefore His affection is great in the offer thereof. It is made the very motive that prevails with God to pardon sinners, "Because He delighteth in mercy." Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, for He delighteth in mercy. Ask why the fisher stands all night with his angle in the river; he will tell you, because he delights in the sport. Well, you now know the reason why God stands so long waiting on sinners, months, years, preaching to them; it is that He may be gracious in pardoning them, and in that act delight Himself. Princes very often pardon traitors to please others more than themselves, or else it would never be done; but God doth it chiefly to delight

and glad His own merciful heart. Hence the business Christ came about (which was no other but to reconcile sinners to God) is called "the pleasure of the Lord" (Isa. liii. 10).—Gurnall, 1617-1679.

GOD'S OFFER OF MERCY

If a judge of an assize should say to a felon, or some malefactor in the gaol, "Confess but your faults and become an honest man, I will pardon you; and not only so, but you shall be made a justice of peace, or some great man, whereby you shall have power to judge and examine others!" surely he would, upon this promise, be moved quickly to confess the felony and forego his theft. Thus it is that the Judge of all the world makes great tenders of mercy, that if a sinner will truly and from his heart confess his sins, and resolve to leave them, he shall have pardon; and not only so, but he shall be made a king and priest unto God the Father, an heir of God, and joint-heir with Christ Jesus.—Hill.

ALWAYS MORE TO FOLLOW

A benevolent person gave Mr. Rowland Hill a hundred pounds to dispense to a poor minister, and thinking it was too much to send him all at once, Mr. Hill forwarded five pounds in a letter, with simply these words within the envelope, "More to follow." In a few days' time, the good man received another letter by the post—and letters by the post were rarities in those days; this second messenger contained another five pounds, with the same motto, "And more to follow." A day or two after came a third and a fourth, and still the same promise, "And more to follow." Till the whole sum had been received the astonished minister was made familiar with the cheering words, "And more to follow."

Every blesing that comes from God is sent with the selfsame message, "And more to follow." "I forgive you your sins, but there's more to follow." "I justify you in the righteousness of Christ, but there's more to follow." "I adopt you into My family, but there's more to follow."

"I educate you for heaven, but there's more to follow." "I give you grace upon grace, but there's more to follow." "I have helped you even to old age, but there's still more to follow." "I will uphold you in the hour of death, and as you are passing into the world of spirits My mercy shall still continue with you, and when you land in the world to come there shall still be MORE TO FOLLOW."—Spurgeon.

GOD'S MERCY EXHAUSTLESS

I know of a father who, after his son came back the fourth time, said, "No! I forgave you three times, but I will never forgive you again." And the son went off and died. But God takes back His children the thousandth time as cheerfully as the first. As easily as with my handkerchief I strike the dust off this book, God will wipe out all our sins.

Oh, this mercy of God! I am told it is an ocean. Then I place on it four swift-sailing craft, with compass, and charts, and choice rigging, and skilful navigators, and I tell them to launch away, and discover for me the extent of this ocean. That craft puts out in one direction, and sails to the north; this to the south; this to the east; this to the west. They crowd on all their canvas, and sail ten thousand years, and one day come up to the harbor of heaven; and I shout to them from the beach, "Have you found the shore?" and they answer, "No shore to God's mercy." Swift angels, dispatched from the throne, attempt to go across it. For a million years they fly and fly; but then come back and fold their wings at the foot of the throne, and cry, "No shore! no shore to God's mercy!"—Talmage.

DEPTHS OF MERCY

Depth of mercy!—can there be
Mercy still reserved for me?
Can my God His wrath forbear?
Me, the chief of sinners, spare?

—Charles Wesley.

GREAT SINNERS FORGIVEN

Oh, who can read a *Manasseh,* a *Magdalene,* a *Saul;* yea, an *Adam* (who undid himself, and a whole world with him), in the roll of pardoned sinners, and yet turn away from the promise, out of a fear that there is not mercy enough in it to serve his turn? These are as land-marks, that show what large boundaries mercy hath set to itself, and how far it hath gone, even to take into its pardoning arms the greatest sinners, that make not themselves incapable thereof by final impenitency. It were a healthful walk, poor doubting Christian, for thy soul, to go this circuit, and oft to see where the utmost stone is laid, and boundary set by God's pardoning mercy, further than which He will not go.—Gurnall, 1617-1679.

MERCY NEVER WANES

Chance and change are busy ever;
Man decays, and ages move;
But His mercy waneth never;
God is wisdom, God is love.

—Bowring.

CONSCIOUSNESS OF MERCY

And now we beseech of Thee that we may have every day some such sense of the fullness of God's mercy and of the power of God around about us, as we have of the fullness of the light of heaven before us. Our tapers we trim, and we fear lest the lamp shall go out without oil; but none of us have ever had a thought or a care lest the sun should be emptied, or lest the air should be exhausted. The supply is over-abundant, and the waste is infinitely more than that which we use.—Beecher.

OUR NEED OF THE MERCY-SEAT

The most holy men, although like the ark they keep both the first and second table of the law of God, and have in

their hearts with the manna of His grace the rod of His fear, have always need to be covered with the mercy-seat; and their most holy and devout aspirations have always something faulty in them, as the strong scent of the galbanum was mingled with all the perfumes of the law.—Faucheur.

GOD FORGIVES OUR DEBTS

A merchant that keeps a book of debit and credit writes both what is owing him and what he oweth himself, and then casteth up the whole. But God doth not so: His mercy is triumphant over His justice; and therefore He wipes out what we owe Him, and writes down that only which He owes us by promise.—Spencer.

GOD'S MERCY A HOLY MERCY

God's mercy is a holy mercy, which knows how to pardon sin, not to protect it; it is a sanctuary for the penitent, not for the presumptuous.—Bishop Reynolds.

GOD'S MERCY AN OCEAN

He is rich in mercy, abundant in goodness and truth. Thy sins are like a spark of fire that falls into the ocean, it is quenched presently; so are all thy sins in the ocean of God's mercy. There is not more water in the sea than there is mercy in God.—Manton, 1620-1667.

MERCY COVERS GREAT SINS

Why dost thou not believe in God's mercy? Is it thy sins discourage? God's mercy can pardon great sins, nay, because they are great (Ps. 25 ii.). The sea covers great rocks as well as lesser sands.—Watson, 1696.

GOD'S MERCY A CABLE

As a man is saved by catching hold of a cable God's mercy is a great cable let down from heaven to us; now,

taking fast hold of this cable by faith, we are saved.—Watson, 1696.

GOD READY TO EXTEND MERCY

God will pardon a repentant sinner more quickly than a mother would snatch her child out of the fire.—Vianney.

MERCY A GREAT MOUNTAIN

Our faults are like a grain of sand beside the great mountain of the mercies of God.—Vianney.

GOD'S WILLINGNESS TO SAVE

It is harder to get sin felt by the creature, than the burden, when felt, removed, by the hand of a forgiving God. Never was tender-hearted surgeon more willing to take up the vein, and bind up the wound of his fainting patient when he hath bled enough, than God is by His pardoning mercy to ease the troubled spirit of a mourning penitent.—Gurnall, 1617-1679.

APPROPRIATING GOD'S MERCY

If God show mercy to thousands, labor to know that this mercy is for you. "He is the God of my mercy" (Ps. 59, 17). A man that was ready to drown saw a rainbow; saith he, "What am I the better, though God will not drown the world, if I drown?" So, what are we the better God is merciful, if we perish? Let us labor to know God's special mercy is for us.—Watson, 1696.

ABUSING GOD'S MERCY

Take heed of abusing this mercy of God. Suck not poison out of the sweet flower of God's mercy: do not think, that because God is merciful you may go on in sin; this is to make mercy become your enemy. None might

touch the ark but the priests, who by their office were more holy; none may touch this ark of God's mercy but such as are resolved to be holy. To sin because mercy abounds, is the devil's logic. He that sins because of mercy, is like one that wounds his head because he hath a plaister; he that sins because of God's mercy, shall have judgment without mercy. Mercy abused turns to fury. "If he bless himself, saying, I shall have peace though I walk after the imaginations of my heart, to add drunkenness to thirst, the Lord will not spare him, but the anger of the Lord and His jealousy shall smoke against that man." Nothing sweeter than mercy when it is improved; nothing fiercer, when it is abused; nothing colder than lead, when it is taken out of the mine; nothing more scalding than lead, when it is heated; nothing blunter than iron; nothing sharper, when it is whetted. "The mercy of the Lord is upon them that fear Him." Mercy is not for them that sin and fear not, but for them that fear and sin not. God's mercy is an holy mercy; where it pardons, it heals.—Watson, 1696.

ACCEPTING GOD'S MERCY

One day, in the closing campaign of the last bloody war with the Turks, a soldier ran through the Russian camp in the Balkan Mountains, shouting, "Peace! Peace!"

The news excited the whole army, but it seemed too good to be true. Eager men, thinking of the glad return to their wives and children, seized the messenger, and fiercely demanded, *"Who says peace?"*

"The Czar says peace," replied the soldier. And then the mountains rang with hurrahs of gladness.

The High Priest's word was not enough to assure the confessing Israelite. Not even Moses' word was enough. He must know that God says "Peace."—Rev. E. S. Lorenz.

GOD PARDONS GREATEST SINS

Impossible it is, that He should reject any poor penitent sinner, merely for the greatness of the sins he hath com-

mitted. It is the exaltation of His mercy (saith faith) that God hath in His eye when He promiseth pardon to poor sinners. Now, which exalts this most, to pardon little or great sinners? whose voice will be highest and shrillest in the song of praise, thinkest thou? surely his, to whom most is forgiven; and therefore God cannot but be most ready to pardon the greatest sinners when truly penitent. A physician that means to be famous will not send away those that most need his skill and art; and only practice upon such diseases as are slight and ordinary. They are the great cures which ring far and near: when one given over by himself and others, as a dead man, is by the skill and care of a physician rescued out of the jaws of death, that seemed to have enclosed him, and raised to health. This commends him to all that hear of it, and gains him more reputation than a whole year's practice in ordinary cures.—Gurnall, 1617-1679.

SINNING AGAINST GOD'S MERCY

Would we not cry, Shame of him, who had a friend always feeding him with money, and he should betray and injure that friend. Thus ungratefully do sinners deal with God, they do not only forget His mercies, but abuse them. "When I had fed them to the full, they then committed adultery." Oh how horrid is this, to sin against a bountiful God! to strike (as it were) those hands that relieve us! This gives a dye and tincture to men's sins, and makes them crimson. How many make a dart of God's mercies, and shoot at Him? He gives them wit, and they serve the devil with it; He gives them strength, and they waste it among harlots; He gives them bread to eat, and they lift up the heel against Him. "Jeshurun waxed fat, and kicked." These are like Absalom, who, as soon as David his father kissed him, plotted treason against him (*2* Sam. xv. 10). Like the mule, who kicks the dam after she hath given it milk. Those who sin against their giver, and abuse God's royal favors, the mercies of God will come in as witnesses against them. What is smoother than oil? But if it be

heated, what more scalding? What sweeter than mercy? But if it be abused, what more dreadful? It turns to fury. —Watson, 1696.

THE DAY OF MERCY WILL END

Let us take heed, for mercy is like a rainbow, which God set in the clouds to remember mankind: it shines here as long as it is not hindered; but we must never look for it after it is night, and it shines not in the other world. If we refuse mercy here, we shall have justice there.—Jeremy Taylor, 1612-1667.

GOD IS MERCIFUL

God tempers the wind to the shorn lamb.—Laurence Sterne.

GOD THE FATHER OF MERCIES

Consider what that nature must be which is here styled the *Father* of mercies. When a man begets children, they are in his own likeness. God groups all the mercies of the universe into a great family of children, of which He is the head. Mercies tell us what God is. They are His children. He is the Father of them.—Beecher.

GOODNESS OF GOD

GOD'S GOODNESS TO ALL

Paternity and democracy, I think, are the same things. The father looks upon his children, and they are all his children. One may be a little older than another, one may be a little stronger than another, one may be a little handsomer than another; but paternity implies that every one according to its nature and capacity receives attention. If one child has more intellect than another, the parent gives more intellectual stimulus to that child; if another has more tendency in the direction of inventive power, the parent gives more cultivation to that tendency; if another is artistically organized, the parent educates it accordingly. Each one is treated with reference to its own want. And yet, comprehensively, the father looks upon all his children alike as his own dear children. I do not call this the democracy of love: it is necessity.

Now, look at the sun—the only thing of such power that makes no discriminations and distinctions. I have growing in my garden the portulaca in beds, for the sake of its glowing color. You know that it is first cousin to purslane—a weed that everybody who undertakes to keep a garden hates. I have hoed it, and pulled it up, and denounced it, and spurned it, and given it to the fire and to the pigs with maledictions. But I cannot find out that the sun exercises any discrimination between the purslane growing in my garden and the portulaca. I call one flower and the other weed; but God's sun calls them both flowers. There is the Jamestown weed, beautiful in blossom and odious in odor. But I cannot see that God's sun makes any distinction between this and the choicest plants. I cannot see that the sun is botanical at all. I cannot teach it any-

thing. If I say to the sun, "This is not the old-fashioned single zinnia, with a great coarse globe: this is my double zinnia," the sun says, "Single zinnia, and double zinnia, take as much as you want." On my place I have fox-grapes, that, running over the wall, and falling down in every direction, are among the most beautiful things that grow; and I have a little vineyard of Delaware grapes with which I have taken great pains—pinching, pruning, and cultivating them. I want the sun to take notice of my cultivated grapes, but I cannot get him to pay any more attention to them than he does to those fox-grapes. Some things bring more money in the market than others; but I cannot see but that the sun treats them all just alike. My mullen-stalks are as well taken care of as my wheat. The sun that pours its rays through the trees, and bathes and nourishes the mighty oak, takes just as much pains with witch-grass, or with the detestable Canada thistles—which, old sinners as they are, stand up among the grass as thick as you sinners stand up among the righteous—as with these. And I take notice that, all through the world, the sun does not bestow its regards exclusively upon houses that are built three stories or five stories high. The Esquimaux hut is shined on as much as the king's palace. The sun makes no distinction between a dwelling ornamented with carved work and covered with costly material and a dwelling made of rough slabs and covered with straw. It does not look upon highness any more than upon lowness; upon breadth any more than upon narrowness; upon culture any more than upon the unrefined conditions of nature. It goes diffusing itself through the air; and everything, whether it be eagle or vulture, whether it be gorgeous butterfly or buzzing beetle, whether it be that which is escaping from peril to life or that which is seeking life, is shined upon. The sun bears itself without partiality in infinite abundance and continuity. It is a life-giving stimulus to all things. And it is the emblem of God, of whom it is said, "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Beecher.

GOD'S GOODNESS TO THE POOR

God presents Himself to us as having a peculiar and tender care of the poor. It is not the robust but delicate child of the family, around whom a father's and mother's affections cluster thickest, are most closely twined. The boy or girl whom feebleness of body or mind makes least fit to bear the world's rough usage, and most dependent on others' kindness, is like those tendrils that, winding themselves round the tree they spangle with flowers, bind it most closely in their embraces, and bury their pliant arms deepest in its bark. And what a blessed and beautiful arrangement of Providence it is, that they who cost most care, and lie with greatest weight on parents' arms and hearts, are commonly most loved!

Helplessness, appealing to our pity, begets affection. Thus was the heart of the rough sailor touched, when, tossing with other castaways in an open boat on the open sea, he parted with a morsel of food, which, hidden with more care than misers hide their gold, he had reserved for his own last extremity. Around him lay men and women; some dead with glassy eyes; some dying, and these reduced to ghastly skeletons; but none of these moved him to peril his own life for theirs. The object of his noble and not unrewarded generosity—for, as if Heaven had sent it on purpose to reward the act, a sail speedily hove in sight—was a gentle boy that, with his face turned on hers, lay dying in a mother's arms, and between whose teeth the famished man put his own last precious morsel.

Of this feeling I met also a remarkable illustration in my old country parish. In one of its cottages dwelt a poor idiot child; horrible to all eyes but her parents'; and so helpless that, though older than sisters just blooming into womanhood, she lay, unable either to walk or speak, a burden on her mother's lap, almost the whole day long,—a heavy handful to one who had the cares of a family, and was the wife of a hard working man,—and a most painful contrast to the very roses that flung their bright clusters over the cottage window as well as to the lark that, pleased

with a grassy turf, caroled within its cage. Death, in most instances unwelcome visitor, came at length,—to her and to their relief. Relief! so I thought; and, when the father came with an invitation to the funeral, so I said. Though not roughly, but inadvertently spoken, the word jarred on a tender chord; and I was more than ever taught how helplessness begets affection in the very measure and proportion of itself, when he burst into a fit of sorrow, and, speaking of his beautiful boys and blooming girls, said, "If it had been God's will, I would have parted with any of them rather than her."

Now this kindness to the helpless, of which man's home, both in the humblest and highest walks of life, presents so many lovely instances, and which, you will observe, moves the roughest crowd on the street, without taking time to inquire into its merits, to throw themselves into the quarrel of a woman or weeping child, is a flower of Eden, that clings to the ruins of our nature,—one beautiful feature of God's image which has to some extent survived the fall. "The Lord is very pitiful and of tender mercy." Well named, "Our Father who is in heaven;" He sets Himself forth in His Word as the Patron and Protector of the poor; He recommends them in many ways and by many considerations to our kindness; and teaches us that, if we would be like Himself, we must remember their miseries amid our enjoyments, and fill their empty cups with the overflowings of our own.—Guthrie.

TRUSTING GOD'S GOODNESS

His goodness stands approved,
Unchanged from day to day;
I'll drop my burden at His feet,
And bear a song away.

—Philip Doddridge.

GOD LOVES TO DO GOOD

The Divine nature is so constructed that it loves to do good; that it loves to recuperate men; that it loves to re-

store that which sin has blurred or blasted. God loves to bless men out of the supremacy of a love which carries in it infinite benefaction wherever there is mental blight, throughout the heaven and the realms of the universe. The nature of God is fruitful in generosity. He is so good that He loves to do good, and loves to make men good, and loves to make them happy by making them good. He loves to be patient with them, and to wait for them, and to pour benevolence upon them, because that is His nature.

Why does a musician sing? To please himself. It is the very nature of his organization to sing. His mind loves music. Why does a painter love to paint? Because painting is congenial to his very organic nature. Why does the orator feel the joy of speech? Because his whole nature is attuned and attempered to that operation. Why is it, when you go into many and many a house, that you see all the children gathered in one room? Are they gathered around about the young? No. Are they gathered together with those that are full of frolic? No. They are gathered around the aged. It is the grandmother who sits in her chair, with her nice frilled cap, white as snow, on her head, and her spectacles lifted upon her brow. The little children play about her chair. They can hardly be coaxed away from her. Why are they all drawn to her? Because she makes them happy. Why does she make them happy? Because her thoughts are all serene. She does not do it on purpose. It is her pleasure to do it. She just pours out of herself the music of harmony, and it fills the child with joy. It is her nature to do it.

Why does Sir Curmudgeon, who lives in his castle, when his door has been opened by the hand of want coming in from the storm, say, "Get out—get out—you vagabond! I do not want to hear. Never come here again"? He does it because it is his nature to do it. He does it because he feels like it. When another man sees want, why do his eyes flow down with tears? Why does he instantly feel, "I adopt this want; I will bear this burden"? Why do men watch all day and all night at the door of want, and give, and give, and continue to give? Why are they happy

in giving? Is it because of any agreement or bargain that they have entered into? No, they are acting out their nature. That is the way their soul runs.

Why does God love? Because it is His nature to love. Why is He patient? Because it is His nature. Why is He forgiving? Because that is His nature. Why does He promise everything to you without condition? Because He is just so generous. Why does He love you, though you are unworthy of love? Because that is just the way that the mind of God acts. And that this might be made manifest, He made the most magnificent display of it in this world in the Son of God, who came to live, to love, to suffer, and to die for men. But that was only a faint representation. I do not hesitate to say of the royalty of that which is so vast and glorious in the spheres above, that it cannot be made known in time and in our horizon here.—Beecher.

GOD'S MERCIES LIKE A FOREST

So many are God's kindnesses to us, that, as drops of water, they run together; and it is not until we are borne up by the multitude of them, as by streams in deep channels, that we recognize them as coming from Him. We have walked amid His mercies as in a forest where we are tangled among ten thousand growths, and touched on every hand by leaves and buds which we notice not. We cannot recall all the things He has done for us. They are so many that they must needs crowd upon each other, until they go down behind the horizon of memory like full hemispheres of stars that move in multitudes and sink, not separate and distinguishable, but multitudinous, each casting light into the other, and so clouding each other by common brightness.—Beecher.

GOD'S GOODNESS EVER-FLOWING

Did you ever stand on a bright summer day by the black swirling pool at the foot of a waterfall, and look up to the top of the cascade, where, scattering its liquid beads like

sparkling diamonds, it sprang boldly out from the rock into the air? How ceaseless the flow! and with its snowy foam ever flashing in the light of day, and its deep solemn voice, in that lone glen, ever praising God through the hours of night—what an image does it offer of the stream of mercies that are continually falling on us from the bountiful hand of God!

The Scriptures employ other, and indeed many, images of God's affluent bounty. God Himself says, "I will be as the dew unto Israel"—but there are cloudy skies and breezy nights when no dew falls, emblem of divine bounty, to hang gems on every bush, and snow the fields with "orient pearls." Again it is said: "He shall come down like rain upon the mown grass, and showers that water the earth," but there are days and weeks without a drop of rain. Again it is said, "I will pour water upon him that is thirsty, and floods upon the dry ground"—but it is only on rare occasions that the river, swollen by many a tributary, comes down red and roaring, and overflowing all its banks, turns every wooded knoll into an island, and green valleys into inland seas. But, is there ever a month, a week, a day, an hour, a moment, a single moment, when from Thy blessed and bountiful hand, O God! mercies are not falling in showers—thick as the rain-drops that shimmer in sunlight on the water, or as the snow-flakes that fill the wintry air! —Guthrie.

THE CONDESCENSION OF GOD

There is no subject of contemplation, indeed, more marvelous than the unceasing attention and care lavished by Deity on *small* as well as on *great;* that the vast provinces of His giant empire do not withdraw His thoughts and care from the feeble and insignificant; that He who wheels the planets in their courses, and lights up the blazing suns of the firmament, can watch also the sparrows fall, and feed the young ravens when they cry! Just as the mountain supports the tiny blade of grass and the modest floweret as well as the giant pine or cedar; just as that ocean bears up in safety the seabird seated on its crested

waves as well as the leviathan vessel: so while the Great Keeper of Israel can listen to the archangel's song and the seraph's burning devotions, He can carry in His bosom the feeblest lamb of the fold, and lead gently the most sorrowing spirit. The Psalmist delights to celebrate these two thoughts in conjunction:—God in the vastness of His omnipotence, and God in the condescending tenderness of lowly love to the feeble and fallen. "Thy kingdom is an everlasting kingdom, Thy dominion endureth throughout all generations"—"The Lord upholdeth all that fall, and raiseth up all those that be bowed down:" He telleth the number of the stars: He calleth them all by their names"—"He healeth the broken in heart, and bindeth up their wounds."—Macduff.

THE SYMPATHY OF GOD

God is in sympathy with you. Don't you think He knows how heavy the hod of bricks is that the workman carries up the ladder on the wall? Don't you think He hears the ring of the pickax of the miner down in the gold shaft? Don't you think He knows how hard the tempest strikes the sailor at masthead? Don't you think He sees the factory girl amid flying spindles, and knows how her arms ache? Don't you think He sees the sewing-woman in the fourth story, and knows how few pence she gets for making one garment? Ay, ay; I tell you that louder than the roar of the wheels and the din of the great cities, the sigh of the over-tasked working-man rises into the ear of God. Oh! ye who are weary of hand, weary of head, weary of foot, and weary of heart, "Cast thy burden on the Lord, and He will sustain thee."—Talmage.

EVERYTHING SHOWS GOD'S GOODNESS

Not a step can we take in any direction without perceiving the most extraordinary traces of design; and the skill everywhere conspicuous is calculated in so vast a proportion of instances to promote the happiness of living creatures, and especially of ourselves, that we feel no

hesitation in concluding that, if we knew the whole scheme of Providence, every part would appear to be in harmony with a plan of absolute benevolence.—Lord Brougham.

GOD SEEKS MAN'S HAPPINESS

As the sun sends forth a benign and gentle influence on the seed of plants, that it may invite forth the active and plastic power from its recess and secrecy, that, by rising into the tallness and dimensions of a tree, it may still receive a greater and more refreshing influence from its foster-father, the prince of all the bodies of light; and, in all these emanations, the sun itself receives no advantage, but the honor of doing benefits: so doth the Almighty Father of all the creatures. He at first sends forth His blessings upon us, that we, by using them aright, should make ourselves capable of greater; while giving glory to God, and doing homage to Him, are nothing to His advantage but only to ours; our duties towards Him being vapors ascending from the earth, not at all to refresh the regions of the clouds, but to return back in a fruitful and refreshing shower; and God created us, not that we can increase His felicity, but that He might have a subject receptive of felicity from Him.—Bp. Taylor.

GOD'S MERCIES EVER-FLOWING

In the dewdrops that top every spike of grass, sow the sward with orient pearl, and hang like pendent diamonds, sparkling in the sun from all the leaves of the forest, you see the multitude of His mercies. He crowns the year with His bounty. We have seen other streams dried up by the heat of summer, and frozen by the cold of winter—that of His mercies never. It has flowed on; day by day, night by night, ever flowing; and largely fed of heavenly showers, sometimes overflowing all its banks. To this, and that other one has the past brought afflictions? Still, may I not ask, how few our miseries to the number of our mercies; how far have our blessings exceeded our afflic-

tions; our nights of sleep, those of wakefulness; our hours of health, those of sickness; our many gains, the few losses we have suffered? For every blow, how many blessings! and even when He smote with one hand, did not a gracious God hold up with the other? Who has not to sing of mercy as well as judgment; ay, much more of mercies than of judgments? Let us not write the memory of these on water, and of those on the rock.—Guthrie.

GOD'S GOODNESS SUPPLIES ALL NEEDS

As the sun gives life and joy to all the world, and if there were millions of more kinds of beings and of individuals in it, His light and heat are sufficient for them all; so the divine goodness can supply us with all good things, and ten thousand worlds more.—Bates, 1625-1699.

GOD GIVES ALL THAT IS BEST FOR US

There is nothing that God has judged good for us that He has not given us the means to accomplish, both in the natural and the moral world.—Edmund Burke.

FAITH IN GOD'S GOODNESS

Let me, O my God, stifle forever in my heart every thought that would tempt me to doubt Thy goodness. I know that Thou canst not but be good. O merciful Father, let me no longer reason about grace, but silently abandon myself to its operation.—Fenelon.

GOD'S GOODNESS REVEALED IN CHRIST

Whatever may be the mysteries of life and death, there is one mystery which the cross of Christ reveals to us, and that is the infinite and absolute goodness of God. Let all the rest remain a mystery so long as the mystery of the cross of Christ gives us faith for all the rest.—Charles Kingsley.

GOD'S GOODNESS OVER THE TEMPTED

Dr. Kane, finding a flower under the Humboldt glacier, was more affected by it because it grew beneath the lip and cold bosom of the ice than he would have been by the most gorgeous garden bloom. So some single struggling grace, in the heart of one far removed from Divine influences, may be dearer to God than a whole catalogue of virtues in the life of one more favored of heaven.—Beecher.

GOD'S JOY TO DO GOOD

As the fountain finds its expression in overflowing, as a river in rushing to the infinite main, as trees in bursting into life and blossom in the spring-tide, so God feels it His joy to give liberally, and to give above all we ask, or think, or desire, for Christ's sake.—Cumming.

"GOD" MEANS GOOD

There is a beauty in the name appropriated by the Saxon nations to the Deity, unequaled except by his most venerated Hebrew appellation. They called him "God," which is literally "The Good." The same word thus signifying the Deity and His most endearing quality.—Turner.

EASY TO FIND GOD

God is great, and therefore He will be sought: He is good, and therefore He will be found.—Selected.

GOD'S GOODNESS OVER ALL

There is no creature so small and abject, that it representeth not the goodness of God.—Thomas A. Kempis.

LONGSUFFERING OF GOD

THE LONGSUFFERING OF GOD WONDERFUL

There is nothing more wonderful than God's forbearance with sinners. Their foul deeds are all done in His sight; their vile utterances are all spoken in His hearing; their sins are utterly offensive to Him; they fill Him with disgust, and loathing, and anger; and yet, though He has all power, and could crush them in a moment, He spares them! Nay, He does them good; He causes new mercies to descend upon them every day; and when at last He does proceed to punish them for their transgressions, He does so with reluctance and regret; it is with tears that He pronounces the sentence of their doom.—R. A. Bertram.

JUDGMENT FOLLOWS LONGSUFFERING

May sinners conclude that there is perfect peace between God and them, because the terrible effects of His fury do not actually roar against them? Are they therefore finally discharged, because they are not presently called to an account? No, certainly, for every sin stands registered in the black book of heaven, and that with all its circumstances and particularities; and consequently has the same sting, and guilt, and destructive quality, as if it were actually tearing and lashing the sinner with the greatest horror and anguish of mind imaginable. And no man knows how soon God may let loose the tormenting power of sin upon his conscience; how soon He may set fire to all that fuel that lies dormant and treasured up in his sinful breast. This he may be sure of, that, whensoever God does so, it will shake all the powers of his soul, scatter his easy thoughts, and lay all the briskness and jollity of his secure

mind in the dust. A murdering piece may lie still, though it be charged, and men may walk by it and over it safe, and without any fear, though all this while it has death in the belly of it; but when the least spark comes to fire and call forth its killing powers, every one will fly from its fatal mouth, and confess that it carries death with it. Just so it is with the divine wrath; nobody knows the force of it, till it be kindled.

But now God has, by a perpetual decree, awarded the sad sentence of "tribulation and anguish upon every soul of man that doeth evil." So that, if He gives not the sinner his portion of sorrow here, it is to be feared He has it in full reserve for him hereafter. Upon which account, the present quiet of his condition is so far from ministering any just cause of satisfaction to him, that he has reason to beg upon his knees, that God would alter the method of His proceeding, and rather compound and strike him with some present horror for sin, than sink him under the unsupportable weight of an eternal damnation. When a man must either have his flesh cut and burnt, or die with a gangrene, would he not passionately desire the surgeon to cut, and burn, and lance him, and account him his friend for all these healing severities? This is the sinner's case; and therefore when, upon his commission of any great sin, God seems to be silent, and to connive, let him not be confident, but fear. For one may sometimes keep silence, and smile too, even out of very anger and indignation. If the present bill of his accounts be but small, it is a shrewd argument that there is a large reckoning behind.—South, 1633-1716.

GREATEST JUDGMENTS RESERVED FOR THE FUTURE LIFE

As water is deepest where it is the stillest, so where God is most silent in threatening and patient in sparing, there He is most inflamed with anger and purpose of revenge; and, therefore, the fewer the judgments be that are poured forth upon the wicked in this life, the more are reserved in store for them in the life to come.—Cawdray, 1609.

A LIMIT TO GOD'S FORBEARANCE

On account of His essential righteousness, God must punish iniquity; but because He is infinite in mercy, He would save the transgressors, and in His long-suffering He waits, as in the time of Noah, in order that those who have provoked Him to anger may have full opportunity to turn to Him and live. "The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come:"—"Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

We may see a rough image of this suspension of the Divine vengeance against sin, and of the real terrors of that suspension, which only a timely repentance can avert, in the mountain torrent swollen by the melting of the winter's snow. At first a sudden fuller flow announces to the inhabitants of the valley that the thaw has commenced. But the increasing of the waters suddenly ceases, not to the contentment, but to the alarm, of the inhabitants of the valley below. It inspires their fear and arouses their energies. Instantly they sally out with ax and hook and cord. Mark how eagerly they climb the rugged slippery hill. They know that the present quietude of the torrent tells of future disaster. It is a plain indication to them that some tree has floated down the current, and by the whirling of the waters in the narrow channel has been forced athwart the stream; that there is being rapidly constructed a natural dam, behind which the flood will gather, and seethe, and swell, and rage, with ever-increasing fury, until it carries all before it, and bursts with devastating volume and force on the farms and fields below; and the purpose of those men who are hastening upwards is to let out the flood before it has assumed these dangerous proportions. In like manner the guilty and impenitent have as little reason to be

at ease "because sentence against an evil work is not executed speedily." On the contrary, that very fact should arouse them to an instantaneous repentance; for while in mercy the long-suffering of God as a mighty dam obstructs the forth-flowing of His righteous vengeance, when in judgment it is at length removed, the terrors of the wrath of their outraged God will be in exact proportion to the space in which it was treasured up.

Or still more forcibly you may see emblemed the gathering of God's vengeance on account of sin in the gathering of the vapor on a summer day. Go, stand upon the cliff, and with keenest eye survey the ocean's expanse, and you cannot detect the vapor ascending. But yet you know it is rising, rising ever, rising without intermission, rising always in greater volume; and you know that between you and the sun is floating an atmosphere of vapor, now perceptibly dulling the light, but which it needs only a change of wind to condense into cloud. You know that in yon soft, calm, lustrous, stainless dome of blue are already stored all the elements of tempests, and thunderings, and flaming fires. The exhortation of our text is addressed to those between whom and the source of all true light and prosperity a vapor of unrequited wrong floats; and the penalty denounced is, that if they do not heed this warning, this vapor will be condensed into cloud, and those who despised the merciful continuance of the light be brought into darkness and disaster.—R. A. Bertram.

FIERCER JUDGMENT FOLLOWS FORBEARANCE

As wet wood, although it be long in burning, yet will burn faster at the last: so the anger of God, although it be long in coming, yet it will come the fiercer at the last.—Cawdray, 1609.

GOD'S SILENCE PORTENTOUS

Since we know God to be grievously displeased with sin, there is something awful in His keeping silence, while it is

committed under His eye. If a child comes home conscious of having offended a parent, and the parent says nothing all that night, but merely looks very grave, the child is more frightened than he would be by a sharp rebuke, or severe punishment; for if such rebuke or punishment were inflicted, he would, at least, know the worst; but when the parent is silent, he knows not what may be hanging over him. So, when we remember how many things plainly offensive to God are going on all around us, it is a terrible thought that He is still silent. We fear that He is but getting ready to take vengeance on those who defy Him. And so that passage, which we have quoted from the Psalms, carries on the train of thought in what follows: "God is a righteous judge, strong and patient; and God is provoked every day. If a man will not turn, he will whet His sword: He hath bent His bow, and made it ready."

In countries where earthquakes happen, a dead silence always goes before the earthquake. Nature seems hushed into an awful stillness, as if she were holding her breath at the thought of the coming disaster. The air hangs heavily; not a breath fans the leaves; the birds make no music; there is no hum of insects; there is no ripple of streams; and this while whole houses, and even cities sometimes, are hanging on the brink of ruin. So it is with God's silence,—it will be followed, when it seems deepest, by the earthquake of His judgments. And so the holy Apostle writes to the Thessalonians: "When they shall say, Peace and safety" (from the fact of God's being so still, and so dumb), "then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." —Goulburn.

GOD'S FORBEABANCE WITH SINNERS

Suppose a man should come into a curious artificer's shop, and there, with one blow, dash in pieces such a piece of art that had cost many years' study and pains in the contriving thereof, how could he bear with it, how would he take on to see the workmanship of his hands so rashly, so willfully

destroyed? He could not but take it ill, and be much troubled thereat. Thus it is, that, as soon as God had set up and perfected the frame of the world, sin gave a subtle shake to all: it unpinned the frame, and had like to have pulled all in pieces again; nay, had it not been for the promise of Christ, all this goodly frame had been reduced to its primitive nothing again. Man, by his sin, had pulled down all about his ears; but God in mercy keeps it up: man, by sin, provokes God; but God in mercy passeth by all affronts whatsoever. Oh, the wonderful mercy! oh, the omnipotent patience, of God!—Spencer.

ABUSING GOD'S PATIENCE

Dost thou not see in the Scriptures many examples of God's severity upon the abuse of His patience? What became of Sodom and Gomorrah when God waited in the days of Lot? Are they not suffering the vengeance of eternal fire? (Jude 7). What became of the Jews, upon whom Christ waited, calling upon them and crying to them to return and reform? Is not wrath come upon them to the utmost? Are not these like the mast of a ship sunk in the sands, standing up to warn thee to avoid their course, lest thou sink eternally?—Swinnock, 1673.

GRIEF OF GOD

GOD THE GREATEST SUFFERER

Philosophy, analogy and revelation proclaim that the greatest sufferer in the universe is the Father of us all. . . . Where there is life, there is capacity for pain. . . . God could not impart what He does not possess. . . . The capacity to suffer is universal because it is the profoundest trait in the Divine nature. . . . No part of the Divine nature can be inactive. We are not willing to charge God with the most selfish trait known to an intelligent mind, viz., to refuse activity to one's nature because its working would hurt. As well might we expect a mother to cease loving a child because he will grieve and wound her. . . . Ascent in the scale of being means added capacity to suffer. . . . How can one follow the Master in His humiliation, see Him weep over the sinful city, watch His agony in the garden, hear His cry on the cross, remembering that He is the brightness of His Father's glory and the image of His person—not in form, but in disposition—and yet doubt that God suffers? Immanuel is a man of sorrows, etc. If God does not suffer, Jesus is not His representative. . . . We believe Christ to be the highest possible revelation of God; yet the most pathetic picture, the most sorrowful life, is the life of the God-man. The most beautiful picture of God that we have is a picture of the most loving, most suffering Divine-human Being that the world will ever see.—F. B. Stockdale in The Methodist Review, January, 1899.

GUIDANCE OF GOD

GOD'S GUIDANCE GUARANTEED

God's guidance is absolutely guaranteed to any Christian who meets the simple conditions. Guidance is not guaranteed to any one who is not a Christian, nor to a Christian who is not wholly yielded, though God often does guide even these two classes. "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him" (James 1:5). That is an absolute promise, and taken all by itself it appears to be unconditional. But no verse of Scripture is written all by itself, and should never so be taken. The condition follows in the next verse: "But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea, driven by the wind and tossed."

So, in guidance as in all else in the Christian life, the measure of our obtaining is "according to your faith." This faith, which ceases to be faith if it has in it one grain of question or doubt (*nothing* doubting), is a supernaturally bestowed faith and is promised only to one who is utterly yielded to God and wanting nothing except God's glory. A later word in the same epistle points to a secret of unanswered prayer: "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures" (James 4:3).

The man who walks and talks with God . . . may always seek guidance and will receive it at the time he needs to use it, though the matter may not be clear as soon as he expects.

The conditions of claiming guidance from God are few and simple, but drastic. First there is the utter death of self, the desire only for that which is God's will and which will glorify Him. Then there is the absolute conviction,

which wavers not, that God will give the necessary guidance because He has promised it. The matter is then presented before the Father, and the answer confidently awaited. If the answer is unequivocally given in His Word, we need not expect further answer. The counsel of consecrated friends is often used by God in revealing His will. Providential circumstances may be a big factor in determining the choice. As these things are considered, or apart from them, a strong inner conviction may come that leaves us with no doubt that God has spoken. Such a conviction of his will never, of course, contradicts the Scriptures at any point. If it does, then it was not the voice of God. But often no such clear conviction comes when the time for definite choice arrives. Then we are to use our best judgment as to the course to be taken, and proceed with absolute assurance that God *has* given His guidance in accordance with the promise.

An almost invariable sign to a Christian who is yielded to God that he is in any particular matter walking in the will of God, is the sense of quiet peace that comes. "Thou wilt keep him in perfect peace whose mind is stayed on thee" (Isa. 26:3). No Christian should choose to do anything, whether it be eating, or drinking, or deciding the hours of his sleep, the use of his time, his engagements, the choice of his friends, without seeking and expecting the guidance of God. All of these things, to the last detail, may then be done with the peace of God that passeth all understanding guarding his heart and his thoughts in Christ Jesus.—Sunday School Times.

THE LORD OUR SHEPHERD

If the Lord is my Shepherd then I am His sheep,
Oh! the thought fills my soul with delight,
For we pasture together, by still waters deep
And we shelter together at night.

—Selected.

TRUST GOD TO GUIDE

Courage, brother! do not stumble
Though the path be dark as night;

There's a star to guide the humble
Trust in God and do the right.
Let the road be rough or dreary
And its end be out of sight,
Foot it bravely, strong or weary,
Trust in God and do the right.

—Anon.

A PRAYER FOR GUIDANCE

Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty;
Hold me with Thy powerful hand;
Bread of heaven;
Feed me till I want no more.

—W. Williams.

LEAD, KINDLY LIGHT!

Lead, kindly Light! amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on;
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

—John H. Newman.

NEED OF GUIDANCE

Oh, shall I ever learn
The lesson grand,
That I should never spurn
The offered hand
Reached out to guide my way
Through life's dark land?

—Mrs. N. A. Holt.

GOD WILL GUIDE

Do you feel that you have lost your way in life? Then God Himself will show you your way. Are you utterly

helpless, worn out, body and soul? Then God's eternal love is ready and willing to help you up, and revive you. Are you wearied with doubts and terrors? Then God's eternal light is ready to show you your way; God's eternal peace ready to give you peace. Do you feel yourself full of sins and faults? Then take heart; for God's unchangeable will is, to take away those sins and purge you from those faults. —Charles Kingsley.

LOOKING BACK AT GOD'S GUIDANCE

When ye are come to the other side of the water, and have set down your foot on the shore of glorious eternity, and look back again to the waters and to your wearisome journey, and shall see in that clear glass of endless glory, nearer to the bottom of God's wisdom, ye shall then be forced to say, "If God had done otherwise with me than He hath done, I had never come to the enjoyment of this crown of glory."—Rutherford.

WHY GOD PERMITS TRIALS

When He bears us along in His tender and paternal bosom, then it is that we forget Him; in the sweetness of His gifts we forget the Giver; His ceaseless blessings, instead of melting us into love, distract our attention, and turn it away from Him.

The sun by the action of heat makes wax moist and mud dry, hardening the one while it softens the other, by the same operation producing exactly opposite results; thus, from the long-suffering of God, some derive benefit, and others harm; some are softened, while others are hardened. —Theodoret.

GOD HAS A PURPOSE IN EVERYTHING

Day and night, and every moment, there are voices about us. All the hours speak as they pass; and in every event there is a message to us; and all our circumstances talk

with us; but it is in Divine language, that wordliness misunderstands, that selfishness is frightened at, and that only the children of God hear rightly and happily.—Wm. Mountford.

GUIDANCE GIVEN TO ALL WHO SEEK IT

Whosoever is really earnest for Divine direction, more anxious to know what the Lord would have him do than to know what is for his own present ease or worldly interest, and who confides the case to Him who giveth wisdom liberally, and upbraideth not, may count on it very confidently that the Lord will send forth His light.—James Hamilton.

GOD GUIDES WITH HIS EYE

"I will guide thee with mine eye"—a glance, not a blow—a look of directing love that at once heartens to duty, and tells duty. We must be very near Him to catch that look, and very much in sympathy with Him to understand it; but when we do, we must be swift to obey.—Alexander Maclaren.

SAFETY IN GOD'S GUIDANCE

Can we be unsafe where God has placed us, and where He watches over us as a parent a child that he loves?—Fenelon.

WHY GOD REMOVES MAN'S PROPS

The Christian will sometimes be brought to walk in a solitary path. God seems to cut away his props, that He may reduce him to Himself. His religion is to be felt as a personal, particular, appropriate possession. He is to feel, that, as there is but one Jehovah to bless, so there seems to him as though there were but one penitent in the universe to be blessed by Him.—Richard Cecil.

GUIDANCE GREATER THAN SUPPOSED

My faith is, that there is a greater amount of revelation given to guide each man by the principles laid down in the

Bible, by conscience, and by providence, than most men are aware of. It is not the light which is defective, it is an eye to see it.—Norman Macleod.

LIGHT GIVEN WHERE NEEDED

As a general rule, those truths which we highly relish, and which shed a degree of practical light upon the things which we are required to give up for God, are leadings of Divine grace, which we should follow without hesitation.—Fenelon.

ASKING GUIDANCE IN SMALL THINGS

There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands.—John Ruskin.

WORKING ON GOD'S LINE

As long as we work on God's line, He will aid us. When we attempt to work on our own lines, He rebukes us with failure.—T. L. Cuyler.

PROOF OF GOD'S GUIDANCE

It has been said that if God is really leading us to do anything, His Spirit, His Word and His Providence will agree. That is, if we have an impression which is really from the Spirit of God, it will be in harmony with the Word of God, as the Holy Spirit never leads contrary to the Word of God. Again, if God is really leading us to do anything, He will open the way for us to do it if we do our part, although He may open the way only one step at a time. His Spirit, His Word and His Providence always agree.—J. Gilchrist Lawson.

HOW GOD GUIDED ISRAEL

When Israel, of the Lord belov'd,
Out of the land of bondage came,

Her father's God before her mov'd,
An awful guide in smoke and flame.

—Scott.

GOD DISPOSES

Man proposes, but God disposes.

—Thomas À. Kempis.

GOD WORKS IN A MYSTERIOUS WAY

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.

—Cowper.

GLORY AND RICHES OF GOD

GOD'S FULLNESS LIKE THE SUN

Like His emblem the sun, He has a fullness of light in Himself. Were a thousand million more creatures to crowd the earth, that sun has light and heat for them all; and in God there is a fullness of good infinitely greater than the whole creation or the most capacious of His creatures can require. He is a sun and shield; He will give grace and glory; "no good thing will He withhold from them that walk uprightly."—Selected.

GOD'S GLORY TOO GREAT FOR MORTAL EYES

It presented a difficulty to the mind of the Emperor Trajan, that God should be everywhere, and yet not to be seen by mortal eye. "You teach me," said the emperor, on one occasion, to Rabbi Joshua, "that your God is everywhere: and you boast that he resides among your nation. I should like to see him."—"God's presence is indeed everywhere," said the rabbi; "but he cannot be seen. No mortal eye can behold his glory." The emperor insisted. "Well," said Joshua; "but suppose we go first, and look at one of his ambassadors." The emperor assented. The rabbi took him into the open air. It was noonday; and he bade him look on the sun, blazing in its meridian splendor. "I cannot see," said Trajan: "the light dazzles me." Said the rabbi, "Thou art unable to bear the light of one of his creatures,—how, then, couldst thou look upon the Creator? Would not such a light annihilate thee?"—Foster.

GOD'S TREASURES EXHAUSTLESS

I have read of a Spanish ambassador that, coming to see the treasury of St. Mark, in Venice, that is so much cried up in the world, he fell a groping at the bottom of the chests and trunks to see whether they had any bottom, and being asked the reason why he did so, answered, "My master's

treasure differs from yours, and excels yours, in that His hath no bottom as yours have," alluding to the mines in Mexico, Peru, and other parts of the Western India. All men's mints, bags, purses, and coffers may be quickly exhausted and drawn dry; but God is such an inexhaustible portion that he can never be drawn dry. All God's treasures are bottomless, and all his mints are bottomless, and all his bags are bottomless. Millions of thousands in heaven and earth feed every day upon him, and yet he feels it not; he is still giving away, and yet his purse is never empty; he is still filling all the court of heaven, and all the creatures on the earth, and yet he is a fountain that still overflows.—Brooks.

GOD'S ALL-SUFFICIENCY

"Fear not! I will help thee." Fear not! If there were an ant at the door of thy granary, asking for help, it would not ruin thee to give him a grain of thy wheat; and thou art nothing but a tiny insect at the door of My all-sufficiency. I will help thee.—Spurgeon.

GOD THE CHRISTIAN'S BANKER

We will suppose that some opulent person makes the tour of Europe. If his money fall short, he comforts himself with reflecting that he has a sufficient stock in the bank, which he can draw out at any time by writing to his cashiers. This is just the case, spiritually, with God's elect. They are travelers in a foreign land, remote from home. Their treasure is in heaven, and God himself is their banker: when their graces seem to be almost spent and exhausted, when the barrel of meal and cruse of oil appear to be failing, they need but draw upon God by prayer and faith, and humble waiting. The Holy Spirit will honor their bill at sight; and issue to them, from time to time, sufficient remittances to carry them to their journey's end.—Salter.

GOD'S ABUNDANCE LIKE THE OCEAN

Though numberless drops be in the sea, yet, if one be taken out of it, it hath so much the less, though insensibly; but

God, because he is infinite, can admit of no diminution. Therefore are men niggardly, because, the more they give, the less they have; but thou, Lord, mayst give what thou wilt without abatement of thy store. Good prayers never come weeping home: I am sure I shall receive either what I ask or what I should ask.—Bp. Hall.

EVERYTHING IN GOD

What can we wish for in an heritage that is not to be found in God? Would we have large possessions? He is immensity. Would we have a sure estate? He is immutability. Would we have a term of long continuance? He is eternity itself.—Arrowsmith.

TO HAVE GOD IS TO HAVE EVERYTHING

To have a portion in God is to possess that which includes in itself all created good. The man who is in possession of some great masterpiece in painting or sculpture need not envy others who have only casts or copies of it. The original plate or stereotype is more valuable than any impressions or engravings thrown off from it; and he who owns the former owns that which includes, is capable of producing, all the latter. . . . Surveying the wonders of creation, or even with the word of inspiration in his hand, the Christian can say, "Glorious though these things be, to me belongs that which is more glorious far. The streams are precious, but I have the Fountain; the vesture is beautiful, but the Weaver is mine; the portrait in its every lineament is lovely, but that great Original, whose beauty it but feebly depicts, is mine, my own. 'God is my portion; the Lord is mine inheritance.' To me belongs all actual and all possible good, all created and uncreated beauty, all that eye hath seen or imagination conceived: and more than that; for eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, what God hath prepared for them that love him. All things and beings, all that life reveals or death conceals, every thing within the boundless possibilities of creating wisdom and power is mine; for God, the Creator and Fountain of all, is mine."—Dr. Caird.

FRIENDSHIP LIKE GOD

Friendship is as God,
Who gives and asks no payment.

—Hovey.

EARTHLY TREASURES ARE BUT DROSS

What men call treasure and God calls dross.—Lowell.

THE SUFFICIENCY OF GOD

God is a light that never darkened, an unwearied life that cannot die, a fountain always flowing, a garden of life, a seminary of wisdom, a radical beginning of all goodness.—Quarles.

ALL WE NEED IN GOD

God is all to thee; if thou be hungry, He is bread; if thirsty, He is water; if darkness, He is light; if naked, He is a robe of immortality.—Augustine.

GOD THE BOUNTIFUL PROVIDER

Does not God provide for all the birds, and beasts, and fishes? Do not the sparrows fly from their bush and every morning find meat where they laid it not? Do not the young ravens call to God, and He feeds them? And were it reasonable that the sons of the family should fear the father would give meat to the chickens and the servants, his sheep and his dogs, but give none to them? He were a very ill father that should do so; or he were a very foolish son that should think so of a good father. But, besides the reasonableness of this faith and this hope, we have infinite experience of it; how innocent, how careless, how secure is infancy, and yet how certainly provided for! We have lived at God's charges all our life, and have (as the Italian proverb says) sat down to meat at the sound of a bell, and hitherto He hath not failed us; we have no reason to suspect Him for the future.—J. Taylor.

PROVIDENCE OF GOD

GOD CARES

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our own dear ones. Present joys, present blessings slip by and we miss half their flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam.

Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving, why cannot we, slipping our hand into His each day, walk trusting over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

GOD A PERPETUAL REFUGE

God is a perpetual refuge and security to his people. His providence is not confined to one generation; it is not one age only that tastes of his bounty and compassion. His eye never yet slept, nor hath he suffered the little ship of his church to be swallowed up, though it hath been tossed upon the waves; he hath always been a haven to preserve us, a house to secure us; he hath always had compassion to pity us, and power to protect us; he hath had a face to shine, when the world hath had an angry countenance to frown. He brought Enoch home by an extraordinary translation from a brutish world; and when he was resolved to reckon with men for their brutish lives, he lodged Noah, the phoenix of the world, in an ark, and kept him alive as a spark in

the midst of many waters, whereby to rekindle a church in the world; in all generations he is a dwelling-place to secure his people here or entertain them above.—Charnock.

GOD'S PLANS UNFOLD GRADUALLY

God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart—
Time will reveal the calyxes of gold.
And, if through patient toil we reach the land
Where tired feet with sandals loose may rest,
When we shall clearly know, and understand,
I think that we shall say: "God knows the best."
—Selected.

A DIVINITY THAT SHAPES OUR ENDS

There's a divinity that shapes our ends
Rough-hew them how we will.
—Shakespeare.

GOD SENDS WHAT IS BEST

He sendeth sun, He sendeth shower,—
Alike they're needful to the flower;
And joys and tears alike are sent
To give the soul fit nourishment.
As comes to me or cloud or sun,
Father! Thy will, not mine, be done.
—S. F. Adams.

PROVIDENCE LIKE SUNSHINE AND SHADOW

As yonder tower outstretches to the earth
The dark triangle of its shade alone
When the clear day is shining on its top;
So, darkness in the pathway of man's life
Is but the shadow of God's providence,
By the great Sun of wisdom cast thereon;
And what is dark below is light in heaven.
—J. G. Whittier.

GOD'S WAYS NOT ALWAYS CLEAR

God's ways seem dark, but, soon or late,
They touch the shining hills of day;
The evil cannot brook delay,
The good can well afford to wait.
—John G. Whittier.

GOD BEHIND THE SHADOW

And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own.
—Anon.

GOD'S MYSTERIES OF GRACE

O, lonely tomb in Moab's land,
O, dark Bethpeor's hill,
Speak to these curious hearts of ours,
And teach them to be still!
God hath His mysteries of grace—
Ways that we cannot tell;
He hides them deep, like the secret sleep,
Of him He loved so well.
—Mrs. C. F. Alexander

GOD AT THE HELM

My bark is wafted to the strand
By breath Divine;
And on the helm there rests a hand
Other than mine.
—Dean Alford.

NO ACCIDENTS WITH GOD

Nothing with God can be accidental.—Longfellow.

HISTORY THE REVELATION OF PROVIDENCE

History is the revelation of providence.—Kossuth.

NOTHING CAN HAPPEN AGAINST GOD'S WILL

As the smallest birds of the earth are not taken without the will of our heavenly Father, so nothing good or evil happens to God's children without his provident will.—Cawdray.

GOD CAN OVERRULE MISTAKES

The Providence that watches over the affairs of men works out of their mistakes, at times, a healthier issue than could have been accomplished by their wisest forethought. —J. A. Froude.

GOD HAS AN ANTIDOTE FOR EVERY ILL

Not a sorrow, not a burden, not a temptation, not a bereavement, not a disappointment, not a care, not a groan or tear, but has its antidote in God's rich and inexhaustible resources.—George C. Lorimer.

GOD WORKS IN VARIOUS WAYS

In all his dispensations God is at work for our good.—In prosperity he tries our gratitude; in mediocrity, our contentment; in misfortune, our submission; in darkness, our faith; under temptation, our steadfastness, and at all times, our obedience and trust in him.

If in the day of sorrow we own God's presence in the cloud, we shall find him also in the pillar of fire, brightening and cheering our way as the night comes on.—Selected.

GOD'S PURPOSES NOT ALWAYS REVEALED

God works in a mysterious way in grace as well as in nature, concealing His operations under an imperceptible succession of events, and thus keeps us always in the darkness of faith.—Fenelon.

LOOKING BACK AT GOD'S PROVIDENCES

Sometimes providences, like Hebrew letters, must be read backwards.—John Flavel.

GOD'S PROVIDENCES HARD TO UNDERSTAND

Must not the conduct of a parent seem very unaccountable to a child when its inclinations are thwarted; when it is put to learn letters; when it is obliged to swallow bitter physic; to part with what it likes, and to suffer and do, and see many things done, contrary to its own judgment? Will it not, therefore, follow from hence, by a parity of reason, that the little child man, when it takes upon itself to judge of parental providence—a thing of yesterday to criticize the economy of the Ancient of Days—will it not follow, I say, that such a judge of such matters must be apt to make very erroneous judgments, esteeming those things in themselves unaccountable which he cannot account for; and concluding of some things, from an appearance of arbitrary carriage towards him, which is suited to his infancy and ignorance, that they are in themselves capricious or absurd, and cannot proceed from a wise, just, and benevolent God?—Berkeley.

THE DOCTRINE OF SPECIAL PROVIDENCES

The moment we recognize God as supreme in power and infinitely good and loving toward all His intelligent creatures, that moment we admit the doctrine of universal and special providence.—J. G. Holland.

GOD'S WORKS AND WORD HARMONIZE

In all God's providences, it is good to compare His word and His works together; for we shall find a beautiful harmony between them, and that they mutually illustrate each other.—Matthew Henry.

ALL THINGS WORKING TOGETHER FOR GOOD

Whoever studies Divine providence, whether it be in relation to the events that concern us, our families, the cities and nations to which we belong; whoever studies the rise and fall of nations and empires, whoever looks at the clash-

ing of armies, will perceive that these are only parts of one grand movement. God is marching on to the accomplishment of an appointed end; namely, the subjugation of the world to Himself.—J. M. Reid.

NO DISAPPOINTMENTS TO BELIEVERS

There is many a thing which the world calls disappointment; but there is no such thing in the dictionary of faith. What to others are disappointments are to believers intimations of the will of God.—John Newton.

DISAPPOINTMENTS GOD'S APPOINTMENTS

Some one has remarked that if we change the letter d in disappointments to h, we change the word to *His appointments*. We should regard every disappointment as God's appointment, or what is best for us; and then we will be "filled with all joy and peace in believing."—J. Gilchrist Lawson.

THE UNIVERSE A COMPLEXITY OF PROVIDENCES

I believe not only in "special providences," but in the whole universe as one infinite complexity of "special providences."—Charles Kingsley.

GOD OUR HIDING PLACE

All spiritual strength for ourselves, all noble ties to one another, have their real source in that inner sanctuary where God denies His lonely audience to none. Its secrets are holy; its asylum, inviolate; its consolations, sure; and all are open to the simple heart-word, "Thou art my hiding-place."—James Martineau.

SERVE GOD IN THE WAY HE LEADS

Be an observer of providence; for God is showing you ever, by the way in which He leads you, whither He means

to lead. Study your trials, your talents, the world's wants, and stand ready to serve God now, in whatever He brings to your hand.—Horace Bushnell.

SAFE IN THE ARMS OF GOD

We are never less alone than when we are in the society of a single, faithful friend; never less deserted than when we are carried in the arms of the All-Powerful.—Fenelon.

GOD'S PROVIDENCES UNFOLD SLOWLY

The sentences in the book of providence are sometimes long, and you must read a great way before you understand their meaning.—Matthew Henry.

GOD SUPPLIES OUR NEEDS

Let us always remember that God has never promised to supply our wishes, but only our wants, and these only as they arise from day to day.—Alexander Dickson.

IN THE HOLLOW OF HIS HAND

It was a touching answer of a Christian sailor, when asked why he remained so calm in a fearful storm, when the sea seemed ready to devour the ship. He was not sure that he could swim. "But," he said, "though I sink I shall only drop into the hollow of my Father's hand; for He holds all these waters there."—William Arnot.

A REMARKABLE PROVIDENCE

In the days of the Reformation, Brentius of Württemberg, being pursued by persecuting soldiers, escaped into a hay-loft, and concealed himself under the hay. The soldiers entered the place, and ran their bayonets up through the hay, without detecting him. Every day, for fourteen days, a hen laid an egg in the hay, which was his only means of sup-

port. Then the supply ceased, which he took as an intimation of Providence, that it would now be safe to come out from his concealment. He found that the soldiers had just left the town; and he was able to seek a place of safety.—Foster.

PROTECTED THROUGH A DREAM

Josephus relates that Alexander the Great, while engaged at the siege of Tyre, sent a demand for tribute and auxiliaries to the High Priest at Jerusalem. He refused because he was under treaty obligations to Darius. At this Alexander was enraged and vowed vengeance upon the Jews. After the reduction of Gaza, Alexander, with his army thirsting for plunder, hastened to Jerusalem. As they drew near the city they met a great procession of the people in white robes, headed by the priests in fine linen, and led by the high priest in purple and scarlet clothing, his miter on his head, and on his breast the golden breast-plate, upon which the name of God was engraved. Alexander, alone, in advance of his army, adored that name and saluted the high priest. The great captain's friends were astonished at him, and supposed he had become insane. A more effectual victory had been gained than if the city had withstood a siege. Years before, Alexander had a dream in which he saw the high-priest in this very dress. Now he recognized the hand of God. The high-priest, himself, was instructed in a dream how to receive him.—Foster.

WARNED BY A PIGEON

A good man, who had served God many years, was sitting one day, with several persons, eating a meal upon a bank very near a pit; and he was nearest to the mouth of it. Whilst he was eating, a pigeon came, and fluttered in his breast, and slightly pecked him. In about five minutes, it came again, and did the same. The old man then said, "I will follow thee, pretty messenger, and see where thou comest from." He rose up to follow the bird; and, while he was away, the banks of the pit fell in, and his companions were

all killed. This happened at a mine near Swansea, in Wales.—Foster.

NATIONS TRUSTING GOD'S PROVIDENCES

When the Spanish Armada was overthrown by the storm, England caused a medal to be struck, with the inscription, *"Afflavit Deus, et dissepantur."* "God blew on them, and they were scattered." On all her coin is stamped, *"Dei Gratia."* The United States has, since the war of the Rebellion, put on her coin the legend, "In God we trust."—Foster.

WILL OF GOD

THY WILL BE DONE

Thy will, O God, is best,
By Thee the victory's won,
In Thy strong will we find our rest,
Thy will, O God, be done.

Thy will, O God, is strong,
Resist Thy power can none,
Thy throne is raised above all wrong,
Thy will, O God, be done.

Thy will, O God, is law,
Thy word through worlds hath run,
Teach us to say with holy awe,
Thy will, O God, be done.

Thy will, O God, is love,
Thou art our shield and sun,
In earth below, in heaven above,
Thy will, O God, be done.

Thy will, O God, is life,
Thy life and ours is one,
Be Thou our master in the strife,
Until Thy will is done.

—Hugh Thomson Kerr.

THE WILL OF GOD

Thou sweet beloved will of God,
My anchor ground, my fortress hill,
My spirit's silent, fair abode,
In Thee I hide me and am still.

O Will that willest good alone,
Lead Thou the way, Thou guidest best;
A little child, I follow on,
And trusting, lean upon Thy breast.

Upon God's will I lay me down,
As child upon its mother's breast;
No silken couch, or softest bed
Could ever give me such sweet rest.
—Madam Guyon.

GOD'S WILL TO GIVE WHAT IS BEST

He hath willed everything that may be for our good, if we perform the condition he hath required; and hath put it upon record, that we may know it and regulate our desires and supplications according to it. If we will not seek him, his immutability cannot be a bar, but our own folly is the cause, and by our neglect we despoil him of this perfection as to us, and either imply that he is not sincere, and means not as he speaks; or that he is as changeable as the wind, sometimes this thing, sometimes that, and not at all to be confided in. If we ask according to his revealed will, the unchangeableness of his nature will assure us of the grant; and what a presumption would it be in a creature dependent upon his sovereign, to ask that which he knows he has declared his will against; since there is no good we can want, but he hath promised to give, upon our sincere and ardent desire for it.—Charnock.

OUR WILLS SHOULD CONFORM TO GOD'S WILL

If a man lay a crooked stick upon an even level ground, the stick and ground ill suit together, but the fault is in the stick; and in such a case, a man must not strive to bring the even ground to the crooked stick, but bow the crooked stick even with the ground. So it is between God's will and ours, there is a discrepancy and jarring betwixt them; but where is the fault? or rather, where is it not? not in the will of God, but in our crooked and corrupt affections; in which case we must not like Balaam seek to bring God's will to ours, but be contented to rectify and order the crookedness of our wills, by the rectitude and sanctity of the will of God, which must be the ruler and moderator of our wills; for which cause we are to cry out with David, "Teach me, O

Lord, to do Thy will;" and with the whole Church of God, in that pattern of wholesome words, "Thy will be done in earth, as it is in heaven;" never forgetting that too of Christ Jesus Himself in the midst of His agony and bloody sweat, "Father, not my will, but Thine be done" (Luke 22, 42). —Augustine, 354-'430.

GOD'S WILL IS NEVER ILL

What is God's will
Can ne'er be ill:
In darkest night
He makes it light
For those who trust;
Help them He must.

—Anon.

OUR WILL BLENDED WITH GOD'S

Oh, be my will so swallow'd up in Thine,
That I may do *Thy* will in doing *mine!*

—H. More.

HOW GOD'S WILL SHOULD BE DONE

A Sabbath-school teacher, instructing his class on that petition of the Lord's Prayer, "Thy will be done on earth, as it is in heaven," said to them, "You have told me, my dear children, what is to be done—the will of God; and where it is to be done—on earth; and *how it is to be done—as it is done in heaven.* How do you think the angels and the happy spirits do the will of God in heaven, as they are to be our pattern?" The first child replied, "They do it immediately;" the second, "They do it diligently;" the third, "They do it always;" the fourth, "They do it with all their hearts;" the fifth, "They do it all together." Here a pause ensued, and no other children appeared to have any answer, but after some time a little girl arose and said, "Why, sir, they do it without asking any questions."—New Cyclopœdia of Anecdote.

ANGER OF GOD

GOD'S ANGER EXPLAINED

One day Sadi was reading the Holy Scriptures, but suddenly he closed the book, and looked stern and serious.

Allmed perceived it, and asked the youth: "What ails thee, Sadi? why does thy countenance change?"

Sadi answered, "The Scripture speaks here of the wrath of God, and in other places He is called Love. This seems hard and contradictory."

Then his master said calmly, "Shall not the Scriptures speak humanly to human beings? Thou takest no offense when mortal members are attributed to the Most High."

"No," said the youth, "that is innocent figurative language; but anger——"

Then Allmed interrupted him, saying, "I will relate to thee a tale. There lived two rich merchants in Alexandria who had two sons of equal age. They sent them to Ephesus on affairs of their trade. Both youths had been well taught in the faith of their fathers.

"When they had lived for some time at Ephesus, they were dazzled by the splendor and the pleasures of the town, and were seduced to deny the faith of their fathers, and to bow down in idolatrous worship in the temple of Diana.

"A friend in Ephesus communicated this to Kleon, one of the fathers in Alexandria. When Kleon had read the letter, he was grieved in his heart, and very wroth with the young man. Then he went to the other and told him of their apostasy and his grief.

"But the other laughed, and said, 'If my son carry on his trade the better for it, I shall easily console myself.'

"Then Kleon turned away from him, and his anger increased."

Now Allmed said to the youth, "Which of these two fathers seemeth to thee the wiser and better?"

Sadi answered and said, "He who was angry."

"And who," asked his tutor, "was the most loving father?"

The youth answered again, "He who was angry."

"But was not Kleon angry with his child?" asked Allmed.

And Sadi answered, "Not with his child, but with his apostasy and transgression."

"What seemeth to thee to be the origin of such anger at transgression?" asked the master.

And the youth answered, "The holy love of truth."

"Behold, my son," said the old man, "if thou only art able to explain the divine by the divine, thou wilt no longer take offense at the human word."

When Sadi had sat for some time in thought, he looked at his tutor; and Allmed said to him, "Thou seemest not yet satisfied,—a question is on thy lips."

Then the youth answered and said, "Yes, my father, it seemeth to me very daring to speak in such a way of the Highest and Purest."

"Indeed," said the old man, "it is a human expression, and I commend the fear of thy heart. But, behold, my Sadi, when the faithless son, after acknowledging his fall, may have thought in an hour of repentance of the time of his innocence and his pious father, how thinkest thou would then the heart of his father have appeared to him, even if he were not wroth?"

"Ah," said the youth, "I understand thee, my father. His father must have appeared angry to him—and the Holy Scriptures speak to a fallen race."—F. A. Krummacher.

GOD'S ANGER IS RIGHTEOUS

At this first step we might reason on the testimony if we pleased, instead of accepting it, and raise the objection that to imagine passion in God, especially so turbid a passion as anger, conflicts with our notions of His character, and degrades Him in our apprehensions. Beware! remember that

in forming an estimate of the character and proceedings of God, we are but little children forming an estimate of the character and proceedings of a man of matured experience. Were it not more reasonable, as well as more reverent, to accept what He says, and to leave Him afterwards to clear up any mystery which may envelop His nature? I can indeed conceive in Him nothing turbid, impetuous, or impulsive, such as sullies the clearness of the human will. But this I can conceive, that there is in Him some high perfection (more incomprehensible to my finite capacity than the speculations of an astronomer to a peasant child), of which anger is the most adequate exponent to my mind, and which I must be content to think of and speak of as anger, or else to remain in total ignorance of it. And this also I can—not only conceive, but most readily assent to, that in an absolutely perfect nature there should be an utter abhorrence of, and antipathy to, moral evil, most justly represented to simple minds by the terms "anger," "curse." We have never seen a perfect character; no perfect character, save one, ever moved upon the earth: but the righteous man, who is striving after and approximating to perfection, has often crossed our path; and surely we have marked in him, that the more righteous he is the more doth he abhor (in the language of Holy Scripture) everything that is evil. What is the effect upon one who breathes habitually the atmosphere of communion with God, of catching in the current tidings of the day the intelligence of some awful outburst of depravity? When such an one passes on an errand of mercy through the crowded alleys of a great city, and the shouts of malignant execration and profaneness ring in his ear, or scenes of impurity are paraded before his eye, with what feeling does he encounter these symptoms of human degradation? Are they not like a foul odor to his nostrils, or a jarring note to his ear, or an abortion to his sight? Does he not turn away with loathing, and recoil from such scenes and such sounds with an antipathy strong in proportion to his goodness? And is it, then, so hard to conceive that in perfect goodness there may be a recoil from moral evil, something similar in kind to this, though infinitely stronger

in degree? And is not such a recoil righteous, and a token of righteousness?—Goulburn.

GOD'S ANGER CAUSES MAN'S UNREST

It shows and exerts itself by cursing of enjoyments. We may, like Solomon, have all that wit can invent, or heart desire, and yet at last, with the same Solomon, sum up all our accounts in "vanity and vexation of spirit."

There is a "pestilence that walks in darkness," a secret, invisible blow, that smites the first-born of all our comforts, and straight we find them dead, and cold, and sapless; not answering the quickness of desire, or the grasp of expectation. God can send a worm to bite the gourd, while it flourishes over our heads; and while He "gives riches," deny a "heart to enjoy them."

For whence is it else, that there are some who flourish with honors, flow with riches, swim with the greatest affluence of plenty, and all other the materials of delight; and yet they are as discontented, as dissatisfied as the poorest of men?

Care rises up and lies down with them, sits upon their pillow, waits at their elbow, runs by their coaches; and the grim spirits of fear and jealousy haunt their stately houses and habitations.

I say, whence is this, but from a secret displeasure of God, which takes out the vitals, the heart, and the spirit of the enjoyment, and leaves them only the *caput mortuum* of the possession.—South, 1633-1716.

GOD CAUSES MEN TO FEEL HIS WRATH

God's anger exerts itself by embittering of afflictions. Every affliction is of itself a grievance, and a breach made upon our happiness; but there is sometimes a secret energy, that so edges and quickens its afflictive operation, that a blow leveled at the body shall enter into the very soul. As a bare arrow tears and rends the flesh before it; but if dipped in poison, as by its edge it pierces, so by its adherent venom it festers.

We do not know what strength the weakest creature has to do mischief, when the Divine wrath shall join with it; and how easily a small calamity will sink the soul, when this shall hang weights upon it.

What is the reason that David is sometimes so courageous, that, "though he walks through the shadow of death, yet he will fear no evil"? And at another time, "God no sooner hides His face, but he is troubled," as Psalm 30:7. What is the cause that a man sometimes breaks through a greater calamity, and at another time the same person fails and desponds under a loss of the same nature? I say, whence can this be, but that God infuses some more grains of His wrath into one than into the other?

Men may undergo many plagues from God, and yet by the enchantment of pleasures, the magic of worldly diversions, they may, like Pharaoh, harden their hearts, and escape the present sting of them. But when God shall arm a plague with sensible, lively mixtures of His wrath, believe it, this will not be enchanted away; but the sinner, like those magicians (whether he will or no), must be forced to confess, "that it is the finger of God," and consequently must bend and lie down under it.

God may cast a man into prison, nail him to the bed of sickness, yet still He may continue master of his comforts; because the sun may shine while the shower falls. The soul may see the light of God's countenance, while it feels the weight of His hand.

But for God to do all these things in anger, and to mark the prints of His displeasure and His indignation upon every blow; this alters the whole dispensation, and turns it from a general passage of Providence into a particular design of revenge.

It is like a deep water, scalding hot, which as it drowns, so at the same time it redoubles its fatal influence, also burns to death. An unwholesome air will of itself make a man sick and indisposed; but when it is infected, and its native malignity heightened with a superadded contagion, then presently it kills.

And such a difference is there between afflictions in them-

selves and afflictions as they are fired, poisoned, and enlivened with God's wrath.—South 1633-1716.

THE TERRIBLENESS OF GOD'S WRATH

The greatness of divine wrath appears in this, that though we may attempt it in our thoughts, yet we cannot bring it within the comprehensions of our knowledge.

And the reason is, because things, which are the proper objects of feeling, are never perfectly known, but by being felt. We may speak indeed high words of wrath and vengeance, but pain is not felt in a discourse. We may as well taste a sound, and see a voice, as gather an intellectual idea of misery; which is conveyed, not by apprehension, but by smart; not by notion, but by experience.

Survey the expressions of Scripture, and see it there clothed and set forth in "fire and brimstone," in "the worm that never dies," in "utter darkness," in "weeping and wailing, and gnashing of teeth." But what are all these but shadows! mere similitudes, and not things! condescensions, rather than instructions to our understanding! poor figurative essays, where, contrary to the nature of rhetoric, the figure is still beneath the truth.

Fire no more represents God's wrath than the picture of fire itself represents its heat; and for the proof of this, let the notional believer be an unanswerable argument, who reads, sees, and hears all these expressions, and yet is not at all moved by them; which sufficiently shows that there is no hell in the description of hell.

But now, there is no man who has actually passed under a full trial of God's wrath; none alive who ever encountered the utmost of God's anger; and if any man should hereafter try it, he would perish in the trial, so that he could not report his experience. This is a furnace that consumes while it tries; as no man can experimentally inform us what death is, because he is destroyed in the experiment.—South, 1633-1716.

DIRECT BLOWS FROM GOD'S WRATH

It inflicts immediate blows and rebukes upon the conscience. There are several passages in which God converses with the soul immediately by Himself; and these are always the most quick and efficacious, whether in respect of comfort or of terror.

That which comes immediately from God, has most of God in it. As the sun, when he darts his beams in a direct perpendicular line, does it most forcibly, because most immediately.

Now there are often terrors upon the mind, which flow thus immediately from God, and therefore are not weakened or refracted by passing through the instrumental conveyance of a second cause; for that which passes through a thing is ever contracted according to the narrowness of its passage. God's wrath, inflicted by the creature, is like poison administered in water, where it finds an allay in the very conveyance.

But the terrors here spoken of, not being inflicted by the intermediate help of anything, but being darted forthwith from God Himself, are by this incomparably more strong and piercing.

When God wounds a man by the loss of an estate, of his health, of a relation, the smart is but commensurate to the thing which is lost, poor and finite. But when He Himself employs His whole omnipotence, and is Himself both the archer and the arrow, there is as much difference between this and the former, as when a house lets fall a cobweb, and when it falls itself upon a man.

God strikes in that manner that He swears; never so effectually as when only "by Himself." A man striking with a twig does not reach so dreadful a blow as when he does it with his fist; and so makes himself not only the striker but the weapon also.

These immediate blows of God upon the soul seem to be those things that in the Psalms (38:2) are called "God's arrows:" they are strange, sudden, invincible amazements upon the spirit, leaving such a damp upon it, as de-

fies the faint and weak cordials of all creature-enjoyments. The wounds which God Himself makes, none but God Himself can cure.—South, 1637-1716.

LAW HAS ITS ORIGIN IN GOD

Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world.—Richard Hooker.

GOD NOT MERCIFUL ONLY

A God all mercy is a God unjust.—Young.

GOD'S ANGER A DIVINE PERFECTION

Lord Shaftesbury attempts to satirize the Scripture representations of the Divine character. "One would think," he says, "it were easy to understand that provocation and offense, anger, revenge, jealousy in point of honor or power, love of fame, glory, and the like, belong only to limited beings, and are necessarily excluded from a Being which is perfect and universal." That many things are attributed to the Divine Being in a figurative style, speaking merely after the manner of men, and that they are so understood by Christians, Lord Shaftesbury must have well known. We do not think it lawful, however, so to explain away these expressions as to consider the Great Supreme as incapable of being offended with sin and sinners, as destitute of pleasure or displeasure, or as unconcerned about His own glory, the exercise of which involves the general good of the universe. A being of this description would be neither loved nor feared, but would become the object of universal contempt.

It is no part of the imperfection of our nature that we are susceptible of provocation and offense, of anger, of jealousy, and of a just regard to our own honor. Lord Shaftesbury himself would have ridiculed the man, and still more the magistrate, that should have been incapable of these properties on certain occasions. They are planted in our

nature by the Divine Being, and are adapted to answer valuable purposes. If they be perverted and abused to sordid ends, which is too frequently the case, this does not alter their nature, nor lessen their utility. What would Lord Shaftesbury have thought of a magistrate who should have witnessed a train of assassinations and murders without being in the least offended at them, or angry with the perpetrators, or inclined to take vengeance on them for the public good? What would he think of a British House of Commons which should exercise no jealousy over the encroachments of a minister; or of a king of Great Britain who should suffer with perfect indifference his just authority to be contemned.—Andrew Fuller, 1754-1815.

FAITHFULNESS OF GOD

GOD'S FAITHFULNESS LIKE THE SEA

God's truth and faithfulness "are a great deep." They resemble the ocean itself; always there—vast, fathomless, sublime, the same in its majesty, its inexhaustible fullness, yesterday, to-day, and forever; the same in calm and storm, by day and by night; changeless while generations come and pass; everlasting while ages are rolling away.—Richard Fuller.

GOD A NEVER-FAILING FRIEND

It is the saying of Euripides, that a faithful friend in adversity is better than a calm sea to a weather-beaten mariner. Indeed, the world is full of false lovers, who use their friends as we do candles, burn them to the snuff, and when all their substance is wasted, trample them under their feet, and light others; but God to His chosen is as the ivy clasping about a wall, which will as soon die as desert it. Extremity doth but fasten a trusty friend; whilst he, as a well-wrought vault, is the stronger by how much more weight he beareth. Though many men are as ponds, dry in the heat of summer, when there is most need of them, yet the blessed God dealeth not so with His saints; but His help is nearest when their hardships are greatest. When they walk in the valley of the shadow of death, He is with them.—Swinnock, 1673.

TRUSTING GOD'S PROMISES

If you were to spend a month feeding on the precious promises of God, you would not be going about with your heads hanging down like bulrushes, complaining how poor you are; but you would lift up your heads with confidence,

and proclaim the riches of His grace because you could not help it.—D. L. Moody.

GOD'S PROMISES FULFILLED

When we come to tell the completed story of our lives, we shall have to record the fulfillment of all God's promises, and the accomplishment of all our prayers that were built on them.—Selected.

ALL NATURE PROCLAIMS GOD'S FAITHFULNESS

We ask Nature to say—whether her God, who is our God, is true to his word? whether he ever says, and fails to do? By the voices of the sun, the stars, the hills, the valleys, the streams, the cataracts, the rolling thunders, and the roaring sea, she returns a majestic answer. Spring comes with infant Nature waking in her arms; Summer comes bedecked with a robe of flowers; Autumn comes with her swarthy brow, crowned with vines, and on her back the sheaves of corn; Old Winter comes with his shivering limbs, and frozen locks, and hoary head; and these four witnesses—each laying one hand on the broad table of Nature, and lifting the other to heaven—swear by him that liveth for ever and ever, that all which God hath said, God shall do.—Dr. Guthrie.

BELIEVING GOD'S PROMISES

I believe the promises of God enough to venture an eternity on them.—Watts.

GOD NEVER FORSAKES UNLESS FORSAKEN

God never forsakes a man unless He is first forsaken by him.—Augustine.

TRUTHFULNESS OF GOD

THE YEARS CONFIRM GOD'S TRUTHFULNESS

Time that weakens all things else has but strengthened the impregnable position of the believer's faith and hope and confidence. And as, year by year, the tree adds another ring to its circumference, every age has added the testimony of its events to this great truth. "The grass withereth, and the flower fadeth, but the word of the Lord shall endure forever."—Thomas Guthrie.

GOD REVEALS TRUTH AFTER TRUTH

God hides nothing. His very work from the beginning is *revelation,*—a casting aside of veil after veil, a showing unto men of truth after truth. On and on from fact Divine He advances, until at length in His Son Jesus He unveils His very face.—George MacDonald.

GOD'S TRUTH TOO SACRED FOR SKEPTICS

God's truth is too sacred to be expounded to superficial worldliness in its transient fit of earnestness.—F. W. Robertson.

GOD UNLIKE SERTORIUS OR PERTINAX

Of Sertorius it is said that he performed his promises by words only; and of the Emperor Pertinax, that he was rather kind-spoken than beneficial to any. Not so the Almighty. —Trapp.

FATHERHOOD OF GOD

MEANING OF GOD'S FATHERHOOD

Fatherhood! what does that word itself teach us? It speaks of the communication of a life and the reciprocity of love. It rests upon a Divine act, and it involves a human emotion. It involves that the Father and the child shall have kindred life—the Father bestowing, and the child possessing a life which is derived; and because derived, kindred; and because kindred, unfolding itself in likenes to the Father that gave it. And it requires that between the Father's heart and the child's heart there shall pass, in blessed interchange and quick correspondence, answering love, flashing backwards and forwards, like the lightning that touches the earth, and rises from it again.—Alexander Maclaren.

ONLY CHRISTIANS CAN CALL GOD FATHER

You cannot call God father till communion with Christ be enjoyed; and when this is enjoyed your privileges become wonderful. Now you may look on God and say, "Thou art my portion." Now you may go to God and say, "Thou art my Father." Now you may behold the love of God and say, "This is my treasure;" and the covenant of God, and say, "This is my storehouse;" and the providence of God, and say, "This is my shield." Now you may look on Christ and say, "This is my Redeemer; He is mine and I am His; He lives in me, and I live in Him; He dwells with me, and I dwell with Him; He sups with me, and I feed on Him; His blood is my refuge and my heart is His mansion. He doth graciously traffic in my heart by His Spirit, and I can as freely traffic with heaven by His intercession."—Sedgwick.

THE RELATIONSHIP OF FATHER

The relation which the Most High sustains to His intelligent and accountable creatures is too comprehensive and too intimate to be perfectly imaged by any earthly tie; but in the relation which runs through this parable (*i.e.* of The Prodigal Son, St. Luke 15:11-32) it finds its nearest equivalent. And what amongst ourselves is fatherhood? It is that relation which identifies greatness with littleness, which makes it quite natural that the arm which wields the battle-sword should gently rock the sleeping babe, which secures from contempt the master of sentences, the sage, the orator, though he babble idle rhymes in his infant's ear. It is that relation which lives in the loved one's joy or honor, and which is wounded in his grief or his disgrace; which feels no pride like a son's promotion, and which, gazing at the blood-stained garment, cries, "It is my son's coat, an evil beast has devoured him: I will go down to him in the grave sorrowing;" but which would rather that the evil beast had devoured him, than that he should live to blight his principles or forfeit a virtuous fame. It is that relation amongst men which toils and denies itself, and does not grudge the long journeys and the sleepless nights which enable the father to lay up for the children; and both in heaven and earth, it is that relation which delights in being trusted and which desires to be loved in return; which cannot be asked too many favors, or be entrusted with too many confidences, which seeks one gift only, "My Son, give me thine heart," and hears no language more pleasing than "My Father, Thou art the guide of my youth. Father, forgive my trespasses, and give me this day my daily bread."—Hamilton.

FATHERHOOD IMPLIES LOVING CARE

Every one takes care of his own; the silly hen, how doth she bustle and bestir herself to gather her brood under her wing when the kite appears! No care like that which Nature teacheth. How much more will God, who is the Father of such dispositions in His creature, stir up His

whole strength to defend His children? "He said, They are my people, so He became their Savior," as if God had said, Shall I sit still with my hand in my bosom, while my own people are thus misused before my face? I cannot bear it. The mother as she sits in her house hears one shriek, and knows the voice, cries out, Oh, 'tis my child! Away she throws all, and runs to him. Thus God takes the alarm of His children's cry, "I heard Ephraim bemoaning himself," saith the Lord; his cry pierced His ear, and His ear affected His bowels, and His bowels called up His power to the rescue of him.—Gurnall, 1617-1679.

FINDING GOD AS OUR FATHER

What another being is life when we have found out our Father; and if we work, it is beneath His eye, and if we play, it is in the light and encouragement of His smile. Earth's sunshine is heaven's radiance, and the stars of night as if the beginning of the beatific vision; so soft, so sweet, so gentle, so reposeful, so almost infinite have all things become, because we have found our Father in our God.—F. W. Faber.

MOSLEMS DO NOT CALL GOD FATHER

The Mohammedans have ninety-nine names for God, but among them all they have not "our Father."—Selected.

SONSHIP IMPLIES ACCESS TO GOD

During the war, President Lincoln was so besieged with applicants on various errands that he could not give audience to all, and men of influence could not see him when they wished. Many went away from the White House disappointed, unable to see the President. But there was a loved son of the President, little "Tad," who came and went when he pleased. Such is the privilege of the sons of God. —Foster.

FATHERHOOD IMPLIES LOVE AND PITY

"Like as a father pitieth his children, so the Lord pitieth them that fear Him." "Like as a father"—but how is that? You see yonder dusky tents along the stream, and knots of cattle grazing on the neighboring hills; but the chieftain stays at home. In the cradle lies the babe whom a foster-mother is bringing up, for his own mother died on the day when he was born; and hand in hand with his widowed sire walks a little boy full of love, full of notions bright and strange, asking hard questions, telling dreams; till a sudden change comes across the scene, and in the effort to be a playmate to Rachel's little son, for a moment the patriarch forgets his cares and griefs and, as men would say, his dignity.

How is it that a father pitieth his children? An old king is seated at the city gate. Not far away a battle is going forward—a battle on which hangs the monarch's crown, perhaps his very life. And there is panic through the town, the helpless running to and fro, and the fearful looking forth of those who think they already see their houses in the flames and red slaughter rushing through the streets. But now posting towards the city are seen the little clouds, the dust of separate couriers, and all rush to hear the tidings. "All's well!" exclaims the first; "Victory!" shouts the second; but with fierce impatience, demands the monarch, "is the young man Absalom safe?" and, transfixed by the fatal truth in his cry of anguish, the cheers of exultation suddenly subside, and as he staggers up to his solitary chamber, the joyous crowd fall silent, and even the conquerors when they at last return, like the perpetrators of a crime, slink through the gate crestfallen.

How is it that a father pitieth his children? For long there has been only one son at home, and you might suppose there never had been more than one; all is so complete and orderly, and the new-come servants and the neighbors never speak of any other. But along the highroad there is this instant traveling a gaunt and haggard figure, his filthy tattered clothing showing little traces of bygone foppery, and in his looks not much to betoken gentle breeding; so shabby and

so reprobate that those who pity common beggars shake the head or slam the door on this one. But though the dogs bark at him and charity turns away from him; though the meanest hut rejects him, and though the passengers scowl at his petitions, one heart awaits him, and keeps for him the original compartment, warm, ample, and unfilled. Yonder, as he has surmounted the summit of the hill and is gazing down on the long forsaken homestead and hesitating whether he may venture nearer, which quick eye is that which has recognized him a great way off, and what eager step is this which runs so fast to meet him? and who is this that in the folds of his kingly mantle hides the ragged wanderer, and clasps him to his bosom, and weeps upon his neck the tears of enraptured affection, and cuts short his confession with a call for the best robe and a command for instant festival? Oh, what a love is this which the heavenly Father hath unto His children!—Hamilton, 1814-1867.

SONSHIP IMPLIES PREËMINENCE

A king is sitting with his council deliberating on high affairs of state involving the destiny of nations, when suddenly he hears the sorrowful cry of his little child who has fallen down, or been frightened by a wasp; he rises and runs to his relief, assuages his sorrows and relieves his fears. Is there anything unkingly here? Is it not most natural? Does it not even elevate the monarch in your esteem? Why then do we think it dishonorable to the King of kings, our heavenly Father, to consider the small matter of His children? It is infinitely condescending, but is it not also superlatively natural that being a Father He should act as such? —Spurgeon.

GOD'S WATCH-CARE OVER HIS CHILDREN

One great object of revelation was to show us God as our Father. It is thus the Son reveals Him when He says that no man knoweth the Father save the Son, and he to whom the Son revealeth Him. And there are many pas-

sages of Scripture that point us to this delightful revelation —such as, "As a father pitieth his children, so the Lord pitieth them that fear Him;" "I will be to him a father, and he shall be to Me a son." "The steps of a good man are ordered by the Lord, and He delighteth in his way." You have, doubtless, seen a kind and tender parent taking the little child by the hand when just beginning to walk, turning the steps aside when obstacles are in the way, directing the child where to walk, and bending over the little one with fond delight. I have seen young parents laughing with joy when they have observed the first steps which the little ones take—they delighted in their way. And so God is represented as bending from above over us, and ordering the steps of a good man, watching his pathway, holding him by the hand, leading him in the way he should go, and delighting in his way. And never was a tender and loving parent so delighted in marking the footsteps of a child, as God in watching the ways of a good man—delighted at all his efforts in the paths of piety and peace.

Such declarations present the doctrine of the watch-care of God over them that fear Him; or, as it is sometimes called, the doctrine of a special providence. This doctrine teaches us that God is especially watchful over those who love Him; and that, where men fear and serve Him, He has special care toward them—watches their pathway and directs their movements.—Simpson.

DID NOT FEAR HIS FATHER

There is a beautiful story in ancient poetry. A great warrior, the hero of Troy, clad in fierce armor, stretches out his arms to embrace his child before he goes to the field of battle. The child is afraid of the dazzling helmet and nodding crest, and stern, warlike aspect of his father, and shrinks back in terror and alarm. But there is a loving, tender heart beating within that panoply of steel. The father unbinds his glittering helmet, lays aside his fierce armor, and comes to his child with outstretched arms and tender words of love. And the child shrinks from him no longer,

but runs to his arms, pillows its head upon his bosom, and receives his parting embrace and kiss. So men are afraid of God when he appears in his majesty and terribleness. They think of his omnipotence, his glory, the awfulness of his throne, the terrors of his justice, and shrink back from him. But as this father laid aside his fierce armor and came to his child in all the tenderness of paternal affection, so God veils his glory and splendor and awfulness, and reveals himself to his children in the sweetest aspect of love.—Anon.

GOD'S LOVE FOR HIS CHILDREN

The least degree of sincere sanctification, being an effect of regeneration, is a certain sign of adoption, and may minister a sure argument to him that has it, that he is the adopted child of God. Now, as parents love their children, not so much for their wit and comeliness, or the like qualities, as because they are theirs, so does God love His children: yea, had He not loved them before they had any good qualities in them, for which He might affect them, they had never come to have any such. Parents delight as much in their young ones as in those that be at man's estate, as well in those that are not able to earn the bread that they eat, as in those that are able to do them the best service. Nor is any father so unnatural, that because his child, being weak and sickly, is therefore somewhat wayward, especially being a good-natured and otherwise dutiful child, will for that cause the less either regard or affect it. No, we are wont rather to be the more affectionate towards them when it is so with them. Yea, I say not what infirmity, but what disease, almost, is there so loathsome as will keep a mother from tendering and tending her child? In like manner it is with our heavenly Father whose love goes infinitely beyond the love of any earthly father or mother whatsoever. For as a father, says the Psalmist, is pitiful unto his children, so the Lord is pitiful to those that fear Him. And the most natural mother, the kindest and dearest parent that is, may sooner forget or not regard the fruit of their own body, than He can forget or not regard them.

"And I will spare them," says He, "that fear Me, and think on My name, as a man spares his own son that serves him." He loves and delights in His little weak ones, His young babes in Christ, that can scarce almost creep, much less go well alone yet, as well as in His well-grown ones, that are able to help and to tend others. For the Lord's delight is in all those that fear Him, and that rely upon His mercy. He is content to accept at their hands what they are able. As a little done by a son gives his father much better contentment than a great deal more done by a mere stranger or servant. And there is a difference between a son and a servant; that a servant, if he cannot do his master's work, his master will not keep him, he must go, seek him some other service; whereas a son, albeit he be not able to do ought, yet he is not therefore cast off; his father keeps him not for the service he does or can do him, but he keeps him because he is his son. Yea, it is not the wants, and infirmities, and imperfections, or the remainders of sin and corruption in God's children, that can cause God to cast them off or to abhor them. "Our corruptions shall not hurt us, if they do not please us," says Augustine. Nor is it so much our corruptions as our pleasing of ourselves in them, that makes God to be displeased with us. Any beginning of sincere santifying grace, then, argues God's child; and a weak child of God being yet a child of God, as well as a strong, has good cause and great cause therein to rejoice.—Gataker, 1574-1654.

THE TENDER MEANING OF FATHER

Christ especially revealed Him as a Father. In His first and last words Christ calls Him "Father." As a Father God thinks of us, loves us, works for us, cares for us, protects us, provides for us in the future. Father is the most endearing appellation in which He is made known unto us. "I should have been a French atheist," said Randolph, "had it not been for *one recollection,* and that was when my departed mother used to take my little hands in hers, and cause me on my knees to say, 'Our Father which art in heaven.'" "This little word, *Father,*" says Gurnall, "lisped by faith in

prayer by a real Christian, exceeds the eloquence of Demosthenes, Cicero, and all the famous speakers in the world." "My life," says Evans, "hangs by a single thread; but that thread is in a Father's hand." "I never fear," said a little child, "when my Father is with me."

"My Father God!" that gracious sound
Dispels my guilty fear;
Not all the harmony of heaven
Could so delight my ear."

—John Bate.

INVISIBILITY OF GOD

GOD IS A SPIRIT

There is no other passage in Scripture besides this (John 4:24) where it is expressly declared that God is a Spirit; yet throughout the whole of Scripture we are led to infer that He is so, and our duty to Him is everywhere founded on the belief and knowledge of this attribute of His nature. When we affirm God to be a Spirit, we not only distinguish Him from all bodily substance, but, in the same manner as the soul greatly excels the body in the superior powers of life, understanding, knowledge, activity, so we must conceive of God as of a Being excelling in an infinitely higher proportion, not only the souls of men, but also all other intellectual natures or spirits whatsoever.—Samuel Clarke, 1675-1729.

AN INVISIBLE RULER

Krummacher says, that an idolatrous tribe chose a Jew named Abiah to rule over them, who was greatly grieved at the idolatry of his subjects, and angry because they would not reform. The Lord said to him, "Thinkest thou I cannot destroy their idols? and yet I suffer the sun to shine upon them. Go thou, and do likewise." Abiah suffered them, and had a successful reign. When he came to die, he told the people that his son would be their king; that they had never seen his face, but should know his government by the fruits thereof. The people promised obedience, kept the promise, and prospered greatly, though they had never seen their king. Wise commands came from the palace. Like the beams of the sun, the kind influence of the invisible monarch spread over the nation, reaching every child of want. Then they all marveled, and said, "We see him not: how can he see us?" Then the people longed to see and bless him, as they did their idols. They made images of him. At last, they came together before the palace-gates, and implored, "Oh! let our lord the king suffer us to see his face."

Then the king came forth in simple raiment; and the people rejoiced and wondered, and said, "We know thy face;" for he had often walked among them unknown. Then the king said, "Now you see that I am a man like you. Think ye that this mortal flesh has reigned over you? Not so: that which has guided you ye cannot see; neither can I. Can ye see wisdom, kindness, and justice? Now ye see me, but ye do not see them. Judge ye what is my earthly form. Can the visible create the invisible? That which is in me, also, is not mine, but His who made me your king." After this, the people returned to their homes, blessing their king. They broke in pieces their pictures, images, and idols, and believed in Him who is invisible.—Foster.

COULD NOT SHOW THEM GOD

At Buhapurum, a child about eight years old, who had been educated in Christianity, was ridiculed on that account by some heathens older than himself. In reply, he repeated what he had been taught respecting God. "Show us your God," said the heathen. "I cannot do that," answered the child; "but I can soon show you yours." Taking a stone, and daubing it with some resemblance of a human face, he placed it on the ground, and pushed it toward them with his foot. "There," said he, "is such a god as you worship."—Foster.

GOD INVISIBLE LIKE THE WIND

A poor dumb boy, in whom I was interested, and whom I had been seeking to impress with the fact of the being of a God, told me that he had been looking everywhere for God, but could not find him; "there was God—NO." I seized a pair of bellows, and blew a puff at his hand, which was red with cold on a winter's day. He showed signs of displeasure; told me it made his hands cold, while I, looking at the pipe of the bellows, told him I could see nothing; "there was wind—no!" He opened his eyes very wide, stared at me, and panted; a deep crimson suffused his whole face, and a soul, a real soul, shone in his strangely altered countenance, while he triumphantly repeated—"God like wind! God like wind!"—C. Elizabeth.

THE KINGDOM OF GOD

GOD'S KINGDOM WITHIN

The kingdom of God which is within us consists in our willing whatever God wills, always, in every thing, and without reservation; and thus His kingdom comes; for His will is then done as it is in heaven, since we will nothing but what is dictated by His sovereign pleasure.—Fenelon.

BECOMING PART OF GOD'S KINGDOM

Were it not well, then, to begin with the substance, to learn to apprehend the reality of that kingdom which is all around us now, whether we recognize it or not,—to take our aims and endeavors into it, that they may be made part of it, however small,—to surrender ourselves to it, that our lives may do something towards its advancement, and that we may become fellow-workers, however humble, with all the wise and good who have gone before us, and with Him who made them what they are?—J. C. Shairp.

ENTERING GOD'S KINGDOM

If you want to work for the kingdom of God, and to bring it, and enter into it, there is just one condition to be first accepted. You must enter into it as children, or not at all.—John Ruskin.

NAMES, TITLES AND SYMBOLS OF GOD

THE EYE OF GOD

When we perceive that a vast number of objects enter in at our eye by a very small passage, and yet are so little jumbled in that crowd, that they open themselves regularly, though there is no great space for that either; and that they give us a distinct apprehension of many objects that lie before us, some even at a vast distance from us, both of their nature, color, and size; and by a secret geometry, from the angles that they make in our eye, we judge of the distance of all objects, both from us and from one another; if to this we add the vast number of figures that we receive and retain long and with great order in our brains, which we easily fetch up either in our thoughts or in our discourses, we shall find it less difficult to apprehend how an infinite mind should have the universal view of all things ever present before it.—Bp. Burnet.

GOD A SUN

"The Lord God is a sun" conveys a striking and impressive truth when we think of the sun only in his obvious character as a source of light and heat. But what new energy is given to this magnificent emblem when we learn from astronomy that he is a grand center of attraction, and when we, in addition, take in that sublime generalization that the sun is the ultimate source of every form of power existing in the world! The wind wafts the commerce of every nation over the mighty deep; but the heat of the sun has rarefied the air, and set that wind in motion. The descending stream yields a power which grinds your grain, turns your spindles, work your looms, drives your forges; but it is because the sun gathered up the vapor from the ocean,

which fell upon the hills, and is finding its way back to the source whence it came. The expansive energy of steam propels your engines; but the force with which it operates is locked up in the coal (the remains of extinct forests stored among your hills), or is derived from the wood that abounds in your forests, which now crown and beautify their summits. Both these primeval and these existing forests drew their subsistence from the sun: it is the chemical force resident in his rays which disengaged their carbon from the atmosphere, and laid it up as a source of power for future use. The animal exerts a force by muscular contraction; he draws it from the vegetable on which he feeds; the vegetable derives it from the sun, whose rays determine its growth. Every time you lift your arm, every time you take a step, you are drawing on the power the sun has given you. When you step into the railway-carriage, it is the sun-power that hurries you along. When gentle breezes fan your languid cheek, and when the resistless tornado levels cities in its fury, they are the servants of the sun. What an emblem of Him in whom we live and move, and have our being!—Prof. Green.

GOD IS LIGHT

Suppose the case of a cripple who had spent his life in a room where the sun was never seen. He has heard of its existence, he believes in it, and indeed, has seen enough of its light to give him high ideas of its glory. Wishing to see the sun, he is taken out at night into the streets of an illuminated city. At first he is delighted, dazzled; but after he has had time to reflect, he finds darkness spread amid the lights, and he asks, "Is this the sun?" He is taken out under the starry sky, and he is enraptured; but, on reflection, finds that night covers the earth, and again asks, "Is this the sun?" He is carried out some bright day at noontide, and no sooner does his eye open on the sky than all question is at an end. There is but one sun. His eye is content: it has seen its highest object, and feels there is nothing brighter. So with the soul: it enjoys all lights, yet amid those of art and nature, is still enquiring for something greater. But when it is led by the

reconciling Christ into the presence of the Father, and He lifts up upon it the light of His countenance, all thought of anything greater disappears. As there is but one sun, so there is but one God. The soul which once discerns and knows Him, feels that greater or brighter there is none, and that the only possibility of ever beholding more glory is by drawing nearer.—Dr. W. Arthur.

DOES RADIUM TELL US ABOUT GOD?

The article by Dr. Howard A. Kelly in The Sunday School Times, on Radium, had a special interest for me, as last winter, while being shown some of the properties of radium by a scientific friend, I was deeply impressed and delighted by their analogy to the attributes of God. While Dr. Kelly has mentioned the more striking of these characteristics, there are a few other resemblances that seemed so beautiful to me, I would like to speak of them.

The particles of radium were shown to me in a glass vial, looking like dull, gray bits of clay: the room was darkened, and the colorless, lifeless atoms glowed with a wondrous brilliancy, and with a soft, violet radiance that I have seen only in occasional flashes of lightning. The sudden tears cames to my eyes, as the thought flashed upon me—"Such will be the change of the resurrection! Sown in dishonor, raised in glory!"

Again, there are two, I believe only two, of the attributes of God, with which He is positively identified: Christ said, "God is Truth"; and John says, "God is Love." In the Bible, love is symbolized by red, and truth by blue,—the combination of red and blue gives violet—the incomparable hue of radium. Also, red is the first color in the solar spectrum, and violet the last,—and Jesus said, "I am Alpha and Omega, the first and the last!"

There is one more significant likeness: Radium penetrates all known substances—but one! Hence, to keep other chemicals from being affected by it, the glass vial containing radium must be wrapped in lead-foil, lead being the one substance impervious to its influence, and a fit type of the one

unpardonable sin—Unbelief—which alone can resist the power of Christ.

As radium, the most mysterious and powerful of elements, is among the last to be discovered, so the reign of our Lord Jesus Christ will be the last to crown the earth with glory.

I do not like to think these resemblances are mere coincidences—they are to me Nature's proof of Divinity.—A Washington, D. C., Reader.

(The scientific accuracy of the above statements has been verified by a high authority.—The Editor.)—Sunday School Times.

GOD A ROCK

What are the reasons for which our God is compared to a rock? First, then, a rock is steadfast: its stability, as contrasted with the flowing waters of the sea or the shifting sands of the desert, is the first thing that strikes us. "With him is no variableness, neither shadow of turning." Next, a rock is often chosen as the site of a stronghold, from the security it gives. Men build their castles upon a rock, for purposes of defense; the wise man built his house upon the rock for safety in the storm: "The Lord is my rock and my fortress." Again: in Palestine we find that the rock often contained a cave, or cleft, used as a hiding-place: "Enter into the rock, and hide thee in the dust." In such a cleft Moses was hidden: "I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by" (Exod. 33:22). A rock became also a shelter in another sense: "The shadow of a great rock in a weary land;" "Lead me to the rock that is higher than I." And the rock that gave security was also a source of refreshment: for "he opened the rock, and the waters gushed out;" so that they drank of that spiritual rock that followed them, and that rock was Christ."—Cameron.

GOD A SHIELD

A shield is for defense and safeguard of the body in time of battle: God is the defense and safeguard of His

people in the conflicts of life. A shield is not only to defend and preserve one part of the body, but every part: God defends the souls of His saints in their entirety. A shield is used to keep that part of the body that is struck at by the enemy; it is a movable piece of armor, that a skillful hand can turn this way or that way, to take the blow or arrow, according as he sees it directed against him: so God by His truth, spirit, etc., protects His people.—Keach.

ALL NATURE SYMBOLIZES GOD

All things in the natural world symbolize God, yet none of them speak of Him but in broken and imperfect words. High above all He sits, sublimer than mountains, grander than storms, sweeter than blossoms and tender fruits, nobler than lords, truer than parents, more loving than lovers. —Cawdray.

NAMES OF GOD

1. JEHOVAH.—It expresses self existence and unchangeableness. It is the incommunicable name of God, which the Jews superstitiously refused to pronounce, always substituting in their reading the word Adonai, *Lord*. Hence it is represented in our English version by the word LORD, printed in capital letters.

JAH.—Probably an abbreviation of the name Jehovah, is used principally in the psalms. It constitutes the concluding syllable of hallelujah, *praise Jehovah*.

God gave to Moses His peculiar name, I AM THAT I AM (Ex. 3:14), from the same root, and bearing the same fundamental significance as Jehovah.

2. EL, *might, power,* translated *God,* and applied alike to the true God, and to false gods (Isa. 44:10).

3. *Elohim and Eloah,* the same name in its singular and plural forms; derived from the Hebrew word, signifying, *to fear, reverence.* "In its singular form it is used only in the latter books and in poetry." In the plural form it is sometimes used with a plural sense, for gods; but more commonly, as a *pluralis excellentiæ,* for God. It is applied

to false gods, but preëminently to Jehovah, as the great object of adoration.

4. ADONAI, the Lord, *a pluralis excellentiæ,* applied exclusively to God, expressing possession and sovereign dominion; equivalent to κυριος *Lord,* so frequently applied to Christ in the New Testament.

5. SADDAI, *Almighty,* a *pluralis excellentiæ.* Sometimes it stands by itself (Job 5:17); and sometimes combined with a preceding El (Gen. 17:1).

6. ELYON, *Most High,* a verbal adjective signifying *to go up, ascend* (Ps. 9:3; 21:8).

7. The term TZEBAOTH, *of hosts,* is frequently used as an epithet qualifying one of the above-mentioned names of God. Thus, *Jehovah of hosts, Jehovah, God of hosts* (Amos 4:13; Ps. 24:10). Some have thought this equivalent to God of battles; the true force of the epithet, however, is "Sovereign of the stars, material hosts of heaven, and of the angels their inhabitants."

8. Many other epithets are applied to God metaphorically, to set forth the relation he sustains to us and the offices he fulfils; as King, Lawgiver, Judge, Rock, Fortress, Tower, Deliverer, Shepherd, Husbandman, Father.—A. A. Hodge.

GOD'S HATRED FOR SIN

GOD'S ETERNAL HATRED FOR SIN

God Himself, we have always understood, hates sin with a most authentic, celestial, and eternal hatred. A hatred, a hostility, inexorable, unappeasable, which blasts the scoundrel, and all scoundrels ultimately, into black annihilation and disappearance from the sum of things. The path of it is the path of a flaming sword: he that has eyes may see it, walking inexorable, divinely beautiful and divinely terrible, through the chaotic gulf of human history, and everywhere burning, as with unquenchable fire, the false and the deadworthy from the true and lifeworthy; making all human history, and the biography of every man, a God's Cosmos in place of a Devil's Chaos. So it is in the end; even so, to every man who is a man, and not a mutinous beast, and has eyes to see.—Thomas Carlyle.

SIN LOATHSOME TO GOD

It is not every unclean thing that offends the sight: while the slightest stain upon some things will excite in us deep dislike, the feeling depends entirely upon the nature of the thing, and the purpose to which it is applied. We pass by an unclean stone unnoticed; it is unconscious of its state, and meant to be trampled under foot. But rising a step higher in the scale of creation, to an unclean plant, we become conscious of a slight emotion of dislike; because we see that which might have pleased the eye, and have beautified a spot in the creation, disfigured and useless. An unclean animal creates our dislike still more, for, instead of proving useful in any way, it is merely a moving pollution. But an unclean human being excites our loathing more than all; it presents our nature in a light so disgusting that it

lessens our pity for him if he be miserable, and excites in us ideas of disease, contamination, and pain. But an unclean spirit—it is loathsome above all things, it is the soul and essence of pollution, it is the most unclean object in the universe, it is the spectacle which excites the deep dislike of God Himself. His dislike of it is the more intense, because originally it was pure and capable of making perpetual advances towards divine perfection; whereas now it presents itself to His eye, robbed of all its purity, and defiled in all its powers, a fountain of pollution.—Salter.

GOD DOES NOT CAUSE SIN

A man has a servant who is a thief, and yet the servant would be esteemed for an honest man; so, to try him, his master leaveth his purse full of money before him; if his servant steal it, is he not a thief, and does he not declare himself to be such a one? Yes, undoubtedly. And now, who made him a thief, the master or the money which was left where he might come by it? Surely neither of them, for the money is the good creature of God; and when the master put it before his servant, he did not compel him to take it and steal it. If this servant had been an honest man, he would not have touched it, or if he had taken it, he would have brought it back to his master and not have kept it; but seeing that the servant was already a thief, and had his heart given to theft, when he had the occasion to put into execution the wicked affection of his heart, he did it. And whereas he did it no sooner, that was because he had not the occasion and means; for if occasion had been sooner offered to him, and if he had found whereto to reach out his hand, he would not have kept it in; and when he began to put forth his hand, he not only then began to be a thief, but he began to declare himself what he was. As we have the example in Judas, who was a thief a long time, but he never showed it until he had an opportunity: even so, although God hath given the occasion to man to prove and try him, and to cause him to make known that which is in his heart, it followeth not therefore that God hath done

the sin or is the Author of it, or that we must impute the fault to Him and not to the man who hath committed it.—Cawdray, 1609.

MEN SIN UNLESS GOD RESTRAINS THEM

There is a vast difference between the sun being the cause of the lightsomeness and warmth of the atmosphere, and the brightness of gold and diamonds, by its presence and positive influence; and its being the occasion of darkness and frost, in the night, by its motion, whereby it descends below the horizon. The motion of the sun is the occasion of the latter kind of events; but it is not the proper cause, efficient, or producer of them, though they are necessarily consequent on that motion, under such circumstances; no more is any action of the Divine Being the cause of the evil's wills. If the sun were the proper *cause* of cold and darkness, it would be the *fountain* of these things, as it is the fountain of light and heat: and then something might be argued from the nature of cold and darkness, to a likeness of nature in the sun; and it might be justly inferred, that the sun itself is dark and cold, and that his beams are black and frosty. But from its being the cause no otherwise than by its departure, no such thing can be inferred, but the contrary; it may justly be argued, that the sun is a bright and hot body, if cold and darkness are found to be the consequence of its withdrawment; and the more constantly and necessarily these effects are connected with and confined to its absence, the more strongly does it argue the sun to be the fountain of light and heat. So, inasmuch as sin is not the fruit of any positive agency or influence of the Most High, but, on the contrary, arises from the withholding of His action and energy, and, under certain circumstances, necessarily follows on the want of His influence; this is no argument that He is sinful, or His operation evil; but, on the contrary, that He and His agency are altogether good and holy, and that He is the fountain of all holiness. It would be strange arguing, indeed, because men never commit sin, but only when God leaves them

to *themselves,* and necessarily sin when He does so, that therefore their sin is not *from themselves,* but from God; and so, that God must be a sinful being: as strange as it would be to argue, because it is always dark when the sun is gone, and never dark when the sun is present, and therefore all darkness is from the sun, and that his disk and beams must needs be black.—Jonathan Edwards, 1637-1716.

GOD PERMITS BUT DOES NOT APPROVE OF SIN

The wisdom of God is seen in this, that the sins of men shall carry on God's work; yet that He should have no hand in their sin. The Lord permits sin, but doth not approve it. He hath a hand in the action in which sin is, but not in the sin of the action. As in the crucifying of Christ, so far as it was a natural action, God did concur; if He had not given the Jews life and breath, they could not have done it: but as it was a sinful action, so God abhorred it. A musician plays upon a viol out of tune: the musician is the cause of the sound, but the jarring and discord is from the viol itself. So men's natural motion is from God, but their sinful motion is from themselves. A man that rides on a lame horse, his riding is the cause why the horse goes, but the lameness is from the horse itself. Herein is God's wisdom, the sins of men shall carry on His work, yet He hath no hand in them.—Watson, 1696.

GOD IS NOT THE AUTHOR OF SIN

God is no more the Author of sin than the sun is the cause of ice; but it is in the nature of water to congeal into ice when the sun's influence is suspended to a certain degree. So there is sin enough in the hearts of men to make the earth the very image of hell, and to prove that men are no better than incarnate devils, were He to suspend His influence and restraint. Sometimes, and in some instances, He is pleased to suspend it considerably; and, so far as He does, human nature quickly appears in its true colors.—Newton, 1725-1807.

THE PURITY OF GOD

Any ethical system which teaches that God is so pure that there is a vast void between Him and the needy, sinful soul, and which has a tendency to make men fear to go to Him on account of His great purity, is a false system. God's purity is one of His most glorious attributes, but it is used to slander and misinterpret His nature. A right view of God is one which presents Him as a Being who, just in the proportion that we are impure, draws us to Him that we may be purified.

When a man is hungry, he looks for him who has the loaf. When a man is sick, he looks for him who has *the* medicine. When a man is perishing in the stream, and has struggled to the shore, and cannot get out, he cries to him who has strength. The soul that is sinful goes to Him who has purity to be cleansed. And a view that presents any other God but One who says, "Behold, in Me is your salvation," is a false view.

Any view which presents God as a Being whose justice shall make sinners, who wish to return to Him, unable to do so, is a false view. Public sentiment and public law are like ramparts around a city. As long as a man is inside of the ramparts, they defend him, but the moment he is outside of them, they treat him as an enemy, and he cannot get back, but is exposed to the sweep of artillery. As long as a man stands inside of the ramparts of public sentiment and law, he gets along well enough, but the moment he chances to get outside of them, all men declare him to be an outcast. You might as well attempt to climb up the steep sides of Mount Sinai, as up the human heart when it has set itself to punish those who have done wrong. Public sentiment and law may save a man before he has done wrong, but they damn him after he has done wrong. But not so with God. The way to Him is down hill. Up hill is down hill if it be toward God! If we are in danger, in Him is safety. If we have done wrong, in Him is the remedy. He is the sun that shows us, when we are in darkness, where to go; He is the bright and morning star

that makes our dawn and twilight come to us; He is our way; He is our staff; He is our shepherd; He is our sceptered king, to defend us from our adversaries; He is All, in all, to all!—Beecher.

SIN MAY GRIEVE AWAY GOD'S SPIRIT

The obstinacy of Pharaoh was properly his own. It is true, we are assured that God hardened his heart; but we are not thereby warranted to suppose that God is the Author of the sin, which He hates and forbids. It is written again, that "God cannot be tempted with evil, neither tempteth He any man," and the scripture is to be interpreted consistently with itself. It would be absurd to ascribe darkness or ice to the agency of the sun, though both inevitably follow if the light and heat of the sun be withdrawn to a certain degree. A degree of heat is necessary to keep water in that state of fluidity which we commonly suppose essential to its nature; but it is rather essential to the nature of water to harden into ice, if it be deprived of the heat which is necessary to preserve it in a fluid state; and the hardest metals will melt and flow like water, if heat be proportionably increased. Thus it is with the heart of fallen man. In whatever degree it is soft and impressive, capable of feeling and tenderness, we must attribute it to the secret influence of the Father and Fountain of light; and if He is pleased to withdraw His influence, nothing more is needful to its complete induration.—Newton, 1725-1807.

GOD LOVES SINNERS BUT HATES SIN

A mariner in a storm would very fain save his goods, but, to save the ship, he heaves them overboard. A tender-hearted mother corrects her child, whereas the stripes are deeper in her heart than in its flesh. As it was said by a judge about to give sentence of death upon an offender, "I do that good which I would not:" thus God, more loving than the careful mariner, more tender than the indulgent

mother, and more merciful than the pitiful judge, is willingly unwilling that any sinner should die. He punisheth no man, as he is a man, but as he is a sinful man. He loves him, yet turns him over to justice. It is God's work to punish, but it is withal His "strange work," His strange and foreign act, not "His good will and pleasure," His nature and property being to have mercy on all men.—Spencer, 1658.

GOD'S EYE ALWAYS ON SIN

How dreadful is the eye of God on him who wants to sin! Do you know about Lafayette, that great man who was the friend of Washington? He tells us that he was once shut up in a little room in a gloomy prison for a great while. In the door of his little cell was a very small hole cut. At that hole, a soldier was placed day and night to watch him. All he could see was the soldier's *eye;* but that *eye* was always there. Day and night, every moment when he looked up, he always saw that *eye.* Oh! he says, it was dreadful! There was no escape, no hiding: when he lay down, and when he rose up, that eye was watching him. How dreadful will the eye of God be upon the sinner, as it watches him in the eternal world forever!—Dr. J. Todd.

THE INDWELLING OF GOD

GOD'S INDWELLING A HEAVEN

How far from here to heaven?
  Not very far, my friend;
A single hearty step
  Will all thy journey end.
Hold there! where runnest thou?
  Know heaven is in thee!
Seekest thou for God elsewhere?
  His face thou'lt never see.

—Angelus Silesius.

FILLED WITH ALL THE FULLNESS OF GOD

To creatures made in God's image, and renewed in God's image, God Himself must ever be the standard of completeness. Between God and all His creatures there is, we reverently acknowledge, a vast difference; but the pitcher may be full as well as the river, and the hand may be full as well as the storehouse. There is a fullness which is as really the attribute of that which in capacity is small, as of that which in capacity is infinite. The sweet little flower "forget-me-not," is as full of color as the bright blue sky over its tiny head. The vine of the cottager may be as full of fruit as the vineyard of the wealthy vine-grower. The baby which smiles on its mother's breast may be as full of joy as the seraph before the throne. The vast difference which exists between God's nature and ours does not prevent that nature in some respects being a standard. The fullness of man may be as the fullness of God. God is full, and man in his capacity may be full as God.—S. Martin.

EVIDENCES OF GOD'S INDWELLING

You go past the dwelling of your neighbor. The door is closed that is wont hospitably to be opened. The windows are all shut. The curtains are down. There is no sound of pleasure in the yard. There is no coming or going of industrious feet. And you say, "The master is gone." Did you see him go? You did not. Have you searched the house? You have not. But there were certain tokens when he was present by which you judged he was there. To-morrow you go past the same dwelling again, and the door stands open, the windows are no longer closed, the curtains are rolled up, there are merry sounds ringing in the house and in the yard, and there is smoke rising from the chimney. Now there is quite a different state of things; and you say, "Ah! the father has got home." Because there are so many things that indicate it. These effects are evidences to you that he is present. Now, the same thing is true of the chamber, the dwelling of a man's soul. When God is present, certain things bear witness, and the witnessing of these things is evidence of God present with us, and it is to be taken as a manifestation of that presence. —Beecher.

AT HOME WITH GOD

His thoughts, His will, His love, His judgments are men's home. To think His thoughts, to choose His will, to judge His judgments, and thus to know that He is in us, with us, is to be at home. And to pass through the valley of the shadow of death is the way home, but only thus, that as all changes have hitherto led us nearer to this home, the knowledge of God, so this greatest of all outward changes—for it is but an outward change—will surely usher us into a region where there will be fresh possibilities of drawing nigh in heart, soul, and mind to the Father of us all.—George MacDonald.

AUGUSTINE FOUND GOD WITHIN

I sought Thee at a distance, and did not know that Thou wast near. I sought Thee abroad, and behold Thou wast within me.—St. Augustine.

RECEPTACLES OF GOD

We would be receptacles of Thine influence. As the sun shines in the dewdrop according to its measure, so shine in us. Fill the whole of our little orbs with Thy presence, so that Thy life shall augment ours, and sustain it.—Beecher.

OUR DEPENDENCE ON GOD

GOD TO US AS SUN TO FLOWERS

When the sun shines bright and warm, all the flowers of the field open and display their leaves, to receive him into their bosoms; but, when night comes, they fold together, and shut up all their glories: and, though they were like so many little suns shining here below, able, one would think, to force a day for themselves; yet, when the sun withdraws his beams, they droop, and hang the head, and stand neglected, dull and obscure things. So hath it fared with us: while God hath shone upon us with warm and cherishing influences, we opened, and spread, and flourished into a great pomp and glory; but He only hides His face, draws in His beams, and all our beautiful leaves shut up or fall to the ground, and leave us a bare stalk, poor and contemptible.—Bp. Hopkins.

WHY GOD ALLOWS TRIALS

God often lets His people reach the shore as on the planks of a shipwrecked vessel. He deprives us of the cisterns in order to make us drink out of the fountains of waters. He frequently takes away our supports, not that we may fall to the ground, but that He may Himself become our rod and our staff. The embarrassments of His people are only the festive scaffoldings on which His might, His faithfulness, and His mercy celebrate their triumphs.—Krummacher.

TRUSTED HIS OWN STRENGTH

William Rufus, having seen the coast of Ireland from some rocks in North Wales, said, "I will summon hither all the ships of my realm, and with them make a bridge to attack that country." This threatening being reported to Murchard, Prince of Leinster, he paused a moment, and

then said, "Did the king add to this mighty threat, if God please?" On being assured he made no mention of God in his speech, he replied, "Sure that man puts his trust in human, not in divine power, I fear not his coming."—Buck.

ST. THERESA'S TRUST IN GOD

God and one man constitute a majority.—*Anon.*—God is multitudinous above all the nations of the earth.—*Beecher.*—"A penny and Theresa are nothing, but a penny and God are everything," was St. Theresa's motto on founding a grand monastery.—Foster.

GOD NEEDED EVERYWHERE

The Rev. John Newton sometimes said, he had received more damage at his own door than in all the countries he had been in abroad, for he had twice fallen down the steps at his own door, each time spraining a knee. So much injury he had never received abroad. Such a fact shows clearly the necessity of our always living as if exposed to danger, and thus committing ourselves to the Divine protection.—Arvine.

LIFE NOTHING WITHOUT GOD

Let us gratefully remember that God infuses into our perishable frame a spiritual power, which can acknowledge the truth of His existence, adore the redundant plenitude of His perfections, rely on His goodness, fear His justice, and aspire to His immortality. By the principle of analogy, as our material form shall return to its mother earth, so our spiritual part shall return unto its Creator. This, indeed, is a proud distinction which brings into contact and alliance the spiritual part of man with the supreme and primitive greatness, God! Let then the wise man speak with derision of every state and condition of life, since, wherever we cast our view, we behold the funereal gloom of death hovering over our brightest hours. Let the wise man equalize the fool and the sage; let him even confound

the lord of the earth with the beast of the field: for if we look at man but through the medium of a coarse corporeal eye, what do we behold in his fugitive existence but folly, solicitude, and disappointment? and what do we behold in his death but an expiring vapor, or a machine whose springs are deranged, and which lose the power of action? Do ye wish to save anything from this total ruin? Cast your affection as an anchor on God!—Funeral Oration for Henrietta of Orleans. By Bossuet.

WE SHOULD WORK AS WELL AS TRUST

A little story is told of Christmas Evans, the celebrated Welsh preacher, and his diligent, thrifty, common-sense wife. One day she reminded him that the potato patch needed some attention; but he said, "O Catherine, never mind the potatoes; just put your trust in Providence, and all will be well."

She replied: "I'll tell you what we'll do, Christmas; you go and sit down on Moelly Gest (a neighboring mountain), waiting for Providence, and I'll go and hoe the potatoes, and we'll see to which of us Providence will first come."—Rev. E. S. Lorenz.

DRUMMOND—THE SOUL'S FEELERS

The protoplasm in man has a capacity for God. In this lies its receptivity. The chamber is ready to receive the new life. The Guest is expected, and, till He comes, is missed. Till then the soul longs and yearns, wastes and pines, waving its tentacles piteously in the empty air, feeling after God. It is now agreed that the universal language of the human soul has always been, "I perish with hunger."—Natural Law in the Spiritual World, p. 300.

WE CANNOT TRUST TO CHANCE

It has been wisely observed, that we require the same hand to protect us in apparent safety as in the most imminent danger. One of the most wicked men in the neigh-

borhood of a pious minister, from whom this account was derived, was riding near a precipice, and fell over: his horse was killed, but he escaped unhurt. Instead of thanking God for his deliverance, he refused to acknowledge His hand in it, and attributed his escape to chance. The same man was afterwards riding on a very smooth road; his horse suddenly tripped and fell, threw his rider over his head, and killed him on the spot while the horse escaped uninjured.—Arvine.

LONELINESS WITHOUT GOD

This yearning for an infinite Father, this feeling of loneliness in the universe without the idea of God, is certainly an important moral factor in the question of probability.—Curtis.

THE MOTHERHOOD OF GOD

Naturally as the new-born draws nourishment from its mother's breast, so the heart of man takes hold on God in surrounding nature.—Jacobi.

FARRAGUT'S TRUST IN GOD

The same great God who has thus far preserved me will still preside over my destiny. It is our place to submit patiently to His will, and do our duty. Our lives are always in the hands of a Supreme Ruler. Pray to God to give you good understanding and keep you from evil and protect you from harm. . . . I shall go to church to-morrow and try to return suitable thanks for the many blessings bestowed upon me.—Farragut, in a letter to his son.

GENERAL HAIG'S FAITH IN GOD

An interesting incident, which illustrates the Christian faith of a great general, as well as the value of the army chaplain's ministry in hours of actual crisis, is related by Major James M. Black, of Edinburgh, brother of Rev.

Hugh Black and a chaplain with the British forces. Writing to a friend, he said: "Two Sundays ago—the dark Sunday of the German push—I was at general headquarters. Sir Douglas Haig was very quiet. He came up and thanked me afterwards for the comfort I had given him, and he remarked: 'Remember, the battle is not ours, but God's.' He is a sincere Christian."—Missionary Review of the World.

BENEFITS OF TRUSTING GOD

GOD GIVES LIGHT AND JOY

He who climbs above the cares of the world and turns his face to his God has found the sunny side of life. The world's side of the hill is chill and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer.—Charles H. Spurgeon.

TRUST IN GOD BRINGS COMFORT

Among the countless general orders given out by commanders of great armies during recent years, there is perhaps none more significant than this statement from General Pershing, commander-in-chief of the American expeditionary force: *"Hardship will be your lot, but trust in God will give you comfort; temptation will befall you, but the teachings of our Savior will give you strength. Let your valor as a soldier and your conduct as a man be inspiration to your comrades and honor to your country."*—Selected.

REST FOUND ONLY IN GOD

God is the only sure foundation on which the mind can rest.—S. Irenæus Prime.

GOD FILLS THE EMPTY HOURS

Seek God in those hours which have appeared to you so empty, and they will become full to you,—for He will Himself sustain you in them.—Fénelon.

LOVE FOR GOD DRIVES OUT EVIL

Love for God is the ruling energy. This, like Aaron's rod of old, swallows up all evil enchantments of the heart.

It enters the sacred temple within, and, like another Messiah, it expels every lurking desecration forthwith. It is a flame which not only lights up the dark chambers of the soul, but transmutes into its own pure essence all its elements of feeling and of thought.—Dr. Thomas.

GOD'S FAVOR IS ENDURING

A little, with the blessing of God upon it, is better than a great deal, with the encumbrance of His curse; His blessing can multiply a mite into a talent, but His curse will shrink a talent into a mite; by Him the arms of the wicked are broken, and by Him the righteous are upholden; so that the great question is, whether He be with or against us, and the great misfortune is, that this question is seldom asked. The favor of God is to them that obtain it a better and enduring substance, which, like the widow's barrel of oil, wasted not in the evil days of famine, nor will fail.—Bishop G. Horne.

GOD CANNOT BE ELIMINATED

What is the plain man to think as to God? This is a very important question. Years ago it was written that "the fool hath said in his heart, There is no God." The query of the twentieth century is, Has not the wisdom of the modern world relegated to a bygone age the kind of God our fathers worshiped? Such a question is unsettling, it is bewildering. And it has its disastrous effects. Hon. Arthur J. Balfour, sometime premier of Great Britain and one of the British Empire's leading statesmen, has approached this question with the results of ripe scholarship at his command, but with the ordinary man in mind.* Those who read his noted work on "The Foundations of Belief," that appeared a few years ago, will know something of the ability, the intellectual acumen, and the clarity of insight that he would bring to such a study.

We hasten to give his conclusions as stated in his declared purpose, which was "to show that all we think best in

*Theism and Humanism. By Arthur James Balfour. George H. Doran Co.: New York. Price $1.75, net.

human culture, whether associated with beauty, goodness, or knowledge, requires God for its support, that humanism without theism loses more than half its value." In establishing his position he reviews the results of human thought in esthetics, ethics, science, and philosophy. He does not discuss these in their methods, but takes their conclusions and insists that unity, some great root principle, must run through all, binding together the most diverse material. Only thus is it possible to "maintain the value of our highest beliefs and emotions." "We must find for them a congruous origin." He strikes a conclusive blow at mechanism and naturalism in these words: "Beauty must be more than an accident. The source of morality must be moral. The source of knowledge must be rational. If this be granted, you rule out mechanism, you rule out naturalism, you rule out agnosticism, and a lofty form of theism becomes, as I think, inevitable."—Selected.

EARTHLY OBJECTS DISAPPOINT

The objects of human desire and ambition are very fair, and at a distance promise very well to him who can come up with them. But the pursuit of them (and the whole natural life of man is one long pursuit) is like the countryman's chase after the rainbow. He thought that one limb of the bright arch rested in the field close to him, but when he had cleared the hedge, and come up to the spot on which it seemed to rest, the rainbow had adjourned into another field. Even so these various earthly objects of desire or ambition, one after another disappoint those who attain them; their prismatic colors all vanish when we come up close to them, they are found to have their anxieties and their troubles (not the least of which is the precarious tenure of them), and some new rainbow is seen ahead, two or three fields off, to lure us into a pursuit which turns out to be as fruitless as the former. Must it ever be so? Is there no really satisfactory object in which the soul of man may find a full and perfect contentment? Assuredly there is. Our Creator does not mock and baffle us by implanting

strong instincts in our nature, and great yearnings after happiness, which have nothing corresponding to them. In the knowledge of God, in the appreciation of God, in the enjoyment of God, in communion with God, but in nothing short of this, man can find rest.—Goulburn.

WHY EARTHLY THINGS CANNOT SATISFY

And now is the question asked, Why is this world unsatisfying? Brethren, it is the grandeur of the soul which God has given us, which makes it insatiable in its desires—with an infinite void which cannot be filled up. A soul which was made for God, how can the world fill it? If the ocean can be still with miles of unstable waters beneath it, then, the soul of man, rocking itself upon its own deep longings, with the Infinite beneath it, may rest. We were created once in majesty, to find enjoyment in God, and if our hearts are empty now, there is nothing for it but to fill up the hollowness of the soul with God.

Let not that expression—filling the soul with God—pass away without a distinct meaning. God is love and goodness. Fill the soul with goodness, and fill the soul with love, *that* is the filling it with God. If we love one another, God dwelleth in us. There is nothing else that can satisfy.—F. W. Robertson, 1816-1853.

THE SOUL'S INSTINCT FOR GOD

As when I hunger, my hunger says that there is food; as when my eye was made, that eye said that there was light to match it and to meet it; so in the higher realms of experience, I do know that certain struggles and yearnings, certain mute wants, certain indefinite and indescribable experiences, all point to something higher than I am.

What is it that the vine seeks, day by day, struggling through the leaves, and twining itself upon whatever comes in its way? Is it support? It would be just as well supported if it lay on the ground. Why does the vine go still twining up? It is because it is in love with the light. Why

is it that men's souls twine, and rise, and aspire? Is it instinct? What is instinct but this: that there is something in the nature of the soul which reaches out after a stimulus which it feels, as the plant grows toward the light which looks upon it and stimulates it? As everything in the vegetable kingdom reaches toward the sun, so the soul reaches toward God. He yearns for us, and we reach out toward Him.—Beecher.

GOD OFTEN A LAST RESOURCE

How often we look upon God as our last and feeblest resource! We go to Him because we have nowhere else to go. And then we learn that the storms of life have driven us, not upon the rocks, but into the desired haven. —Geo. MacDonald.

A LITTLE WITH GOD CAN SATISFY

A little, with the blessing of God upon it, is better than a great deal, with the encumbrance of His curse; His blessing can multiply a mite into a talent, but His curse will shrink a talent into a mite; by Him the arms of the wicked are broken, and by Him the righteous are upholden: so that the great question is, whether He be with or against us, and the great misfortune is, that this question is seldom asked. The favor of God is to them that obtain it a better and enduring substance, which, like the widow's barrel of oil, wasted not in the evil days of famine, nor will fail.—Bp. Horne.

GOD MORE THAN GOLD

It was the saying of a wise Roman, "I had rather have the esteem of the Emperor Augustus than his gifts:" for he was an understanding prince, and his favor very honorable. When Cyrus gave one of his friends a kiss, and another a wedge of gold, he that had the gold envied him that had the kiss as a greater expression of his favor. So the true Christian prefers the privilege of acceptance with

God to the possession of any earthly comfort, for in the light of his countenance is life, and his favor is as the cloud of the latter rain.—Buck.

GOD THE BEST COMPANION

Resemblance to God results from our intimacy with him. "Evil communications corrupt good manners." But while a "companion of fools shall be destroyed, he that walketh with wise men shall be wise." We soon assume the manners of those with whom we are familiar, especially if the individual be a distinguished personage, and we preëminently revere and love him. Upon this principle, the more we have to do with God the more we shall grow into His likeness and "be followers of Him as dear children." —Jay.

FELLOWSHIP WITH GOD

Never shall we be lonely, never have to complain of want of companionship, if we acquire this blessed habit of talking with God. There was an old Scotchman sitting by his humble fire, and a visitor asked him if he was not lonesome sitting there all day, and he said, "Nae, nae, I just sit here clacking wi' Jesus." When we say that "clacking" is with the Scotch the word for friendly talking, our readers will not suppose there was irreverence in the old man's words; perhaps they may see something to be envied as well as admired.—Power.

THE SOUL CAN REST ONLY IN GOD

As bees can never stay upon any corrupt thing, but only stop among the flowers, so no creature can ever satisfy your heart, for it can never rest but in God alone; God not being willing that our hearts should find any resting-place, no more than the dove which went out of Noah's ark, to the end it may return to Himself from whom it proceeded.—De Sales.

CASTING OUR CARES ON GOD

If a king should promise one a living whilst he lived, it would lessen his carefulness for earthly things. How much more should God's promise make us careless for worldly things, seeing He is the King of all kings!—Cawdray.

GOD'S FAVOR MORE THAN THIS WORLD

All the world without God's favor cannot make a man happy. What will it profit us if the whole world smile upon us, and God frown and be angry with us? All the candles in the world cannot make it day, nay all the stars shining together cannot dispel the darkness of night nor make it day, unless the sun shines; so whatever comforts we have of a higher or lower nature, they cannot make it day with a gracious heart, unless God's face shine upon us, for He can blast all in an instant. A prisoner is never the more secure, though his fellows and companions applaud, and tell him his cause is good, and that he shall escape, when he that is judge condemns him. Though we have the good word of all the world, yet if the Lord speak not peace to our souls, and shine not upon our consciences, what will the good word of the world do?—Manton, 1620-1667.

WITHOUT GOD ALL IS CHAOS

The being of a God is the guard of the world; the sense of a God is the foundation of civil order; without this there is no tie upon the consciences of men. What force would there be in oaths for the decision of controversies, what right could there be in appeals made to one that had no being? A city of atheists would be a heap of confusion; there could be no ground of any commerce, when all the sacred bonds of it in the consciences of men were snapt asunder, which are torn to pieces and utterly destroyed by denying the existence of God. What magistrate could be secure in his standing? What private person could be secure in his right? Can that, then, be a truth that is destructive of all public good?—Charnock.

GOD ALONE CAN SATISFY

A man that is hungry finds his stomach still craving. Something he wants, without which he cannot be well. Give him music, company, pictures, houses, honors, yet there follows no satisfaction (these are not suitable to his appetite), still his stomach craves; but set before this man some wholesome food, and let him eat, and his craving is over. So it is with man's soul as with his body; the soul is full of cravings and longings, spending itself in sallies out after its proper food. Give it the credit, and profits, and pleasures of the world, and they cannot abate its desire; it craves still (for these do not answer the soul's nature, and therefore cannot answer its necessity); but once set God before it, and it feeding on Him, it is satisfied; its very inordinate, dogged appetite after the world is now cured. He, tasting His manna, tramples on the onions of Egypt: "He that drinketh of this water shall thirst again, but he that drinketh of the water which I shall give him shall never thirst." —Swinnock, 1773.

ASSURANCE IN TRUSTING GOD

In his autobiography, Robert Louis Stevenson tells of a day in his childhood when he accidentally locked himself in a dark room. He could not turn the key to release himself, and he was in terror by reason of imagined enemies, until his father came to the door and called to him. Then he became quiet. In a little while the music of his father's voice made him forget his surroundings and his terrors. And he actually enjoyed the remaining time of his imprisonment before the coming of the locksmith. So we may bear terrors, difficulties, dangers—every untoward thing—as we remember that God is with us, Who speaks reassuringly.—Rev. F. S. Corbett.

GOD SUPPLIES EVERY NEED

He that hath God for his portion shall have all other things cast into his store, as paper and packthread are cast

into the bargain, or as a handful of corn is cast into the corn you try, or as hucksters cast in an over-cast among the fruit you try, or as an inch of measure is given unto an ell of cloth. Matt. 6:25, 31-33. O sirs, how can that man be poor, how can that man want, that hath the Lord of heaven and earth for his portion? Surely he cannot want light that enjoys the sun, nor he cannot want bread that hath all sorts of grain in his barns, nor he cannot want water that hath the fountain at his door; no more can he want anything that hath God for his portion, who is everything, and who will be everything to every gracious soul. O sirs! the thought, the tongue, the desire, the wish, the conception, all fall short of God, and of that great goodness that He hath laid up for them that fear Him, and why then should they be afraid of wants?—Brooks.

TRUE HAPPINESS FOUND IN GOD

While earthly objects are exhausted by familiarity, the thought of God becomes to the devout man continually brighter, richer, vaster; derives fresh luster from all that he observes of nature and Providence, and attracts to itself all the glories of the universe. The devout man, especially in moments of strong religious sensibility, feels distinctly that he has found the true happiness of man. He has found a being for his veneration and love, whose character is inexhaustible, who, after ages shall have passed, will still be uncomprehended in the extent of His perfections, and will still communicate to the pure mind stronger proofs of His excellence, and more intimate signs of His approval.—Channing.

GOD BRINGS SPRING-TIME TO THE SOUL

It is with God and the soul as between the sun and the earth. In the decline of the year, when the sun seems to draw afar off from us, how doth the earth mourn and droop; how do the trees cast off the ornament of their leaves and fruits; how doth the sap of all plants run down to the roots, leaving the bare boughs seemingly sere and dead! But, at the manifestation of it in the rising of the

spring, all things seem revived; the earth decks herself in the fresh habiliments of blossoms, leaves, and flowers, to entertain those comfortable heats and influences. So, and no more, in the declining and approach of this all-glorious Sun of Righteousness; in His presence there is life and blessedness, in His absence nothing but grief, disconsolateness, and despair. If an earthly being do but withdraw himself from us for a time, we are troubled; how much more if the King of glory shall absent Himself from us in displeasure!—Salter.

ALL ORDER COMES FROM GOD

The accusations of conscience evidence the omniscience and the holiness of God; the terrors of conscience, the justice of God; the approbations of conscience, the goodness of God. All the order in the world owes itself, next to the providence of God, to conscience; without it the world would be a Golgotha. As the creatures witness there was a first cause that produced them, so this principle in man evidenceth itself to be set by the same hand for the good of that which it had so framed. There could be no conscience if there was no God, and man could not be a rational creature if there were no conscience.—Charnock.

EARTHLY PLEASURES LIKE MOONLIGHT

As he that walketh in the sun careth not whether the moon shine or no, because he hath no need of her light: even so, when a man hath found the heavenly riches, he careth not for earthly riches.—Cawdray, 1609.

ALL THINGS LITTLE COMPARED TO ETERNITY

Live near to God, and so all things will appear to you little in comparison with eternal realities.—R. M. McCheyne.

GOD NECESSARY TO MAN

If God were not a necessary being of Himself, He might almost seem to be made for the use and benefit of men.—Tillotson.

GOD MAKES SOME MEN GREAT

Some must be great. Great offices will have
Great talents. And God gives to every man
The virtue, temper, understanding, taste,
That lifts him into life, and lets him fall
Just in the niche he was ordained to fill.

—Cowper.

GOD MAKES GREAT LEADERS

The fire of God
Fills him. I never saw the like; there lives
No greater leader.

—Tennyson.

PRAISE GOD!

Praise God, from whom all blessings flow!
Praise Him, all creatures here below!
Praise Him above, ye heavenly host!
Praise Father, Son and Holy Ghost.

—Thomas Ken.

ACQUAINT THYSELF WITH GOD

By Mrs. F. A. Breck

Job 22:21-28

Acquaint thyself with God, O Soul,
And good shall come to thee;
His words shall be as Ophir gold,—
He thy defense shall be.
Thou shalt delight thyself in Him,
And offer prayer and praise;
He will establish thy decree,
Send light upon thy ways.
O friend, acquaint thyself with God,
Let Him his peace impart,
And His abounding mystery-joy
Find run-ways in thy heart!

GOD ALONE CAN GIVE STRONG MEN

God, give us men. The time demands
Strong minds, great hearts, true faith, and willing hands.
—J. G. Holland.

GOD A BULWARK AND FORTRESS

A mighty fortress is our God,
A bulwark never failing;
Our helper He amid the flood
Of mortal ills prevailing.
—Luther.

TRANSFORMING POWER OF GOD

Out of the knottiest timber God can make the vessels of mercy for service in the high palace of glory.—Rutherford.

GODLINESS PRODUCES CLEANLINESS

Cleanliness of body was ever deemed to proceed from a due reverence to God.—Bacon.

A CURE FOR DISCOURAGEMENT

It is impossible for that man to despair who remembers that his helper is omnipotent.—Jeremy Taylor.

GOD AN EVER PRESENT FRIEND

In the changes of things you will find a past and a future; in God you will find a present where past and future cannot be.—St. Augustine.

GOD ALWAYS WITH US

On every Mohammedan tombstone the inscription begins with the words, *"He remains."* This applies to God, and gives sweet comfort to the bereaved. Friends may die, fortune fly away, but God endures—He remains.—Perrine.

GOD OUR LIGHT AND LIFE

God with us, and all things in God, is light in darkness, life in death.—Cecil.

GOD GAVE HAYDN OVERWHELMING JOY

When the poet Carpani inquired of his friend Haydn how it happened that his church music was always so cheerful, the great composer made a most beautiful reply. "I cannot," said he, "make it otherwise; I write according to the thoughts I feel. When I think upon God my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be pardoned me that I serve Him with a cheerful spirit."—Baxendale.

WHAT GOD IS TO US

What wings are to the bird, oil to the wheels, weights to the clock, and the loadstone to the needle, that are the discoveries and smiles of God to the soul at its conversion.—Brooks.

GOD EVERYTHING TO HIS CHILDREN

It is no wonder that, when God would reveal Himself, He goes out of our common speaking one to another, and expresseth Himself in a way peculiar to Himself, and such as is suitable and proper to His own nature and glory. Hence as when He speaks of Himself, and His own eternal essence, He saith—"I am that I am;" so when He speaks of Himself, with reference to His creatures, and especially to His people, He saith—"I Am." He doth not say—"I am their friend, their father, or their protector." He doth not say—"I am their light, their life, their guide, their strength, or tower;" but only "I Am." He sets, as it were, His hand to a blank, that His people may write under it what they please, that is good for them. As if He should say—"Are they weak? I am strength. Are they poor? I am riches. Are they in trouble? I am comfort. Are they sick? I am

health. Are they dying? I am life. Have they nothing? I am all things. I am wisdom and power, I am justice and mercy, I am grace and goodness, I am glory, beauty, holiness, eminency, super-eminency, perfection, all-sufficiency, eternity, Jehovah. Whatsoever is suitable to their nature, or convenient for them in their several conditions, that I am. Whatsoever is amiable in itself, or desirable unto them, that I am. Whatsoever is pure and holy, whatsoever is great or pleasant, whatsoever is good or needful to make men happy, that I am." So that, in short, God here represents Himself unto us as an universal good, and leaves us to make the application of it to ourselves, according to our several wants, capacities, and desires, by saying only in general—"I Am." —Bp. Beveridge.

SEEKING AFTER GOD

FOUND GOD AFTER DESPAIRING

"I have heard," says Mr. Daniel Wilson, in a sermon of his, "of a certain person, whose name I could mention, who was tempted to conclude his day over, and himself lost; that, therefore, it was his best course to put an end to his life, which, if continued, would but serve to increase his sin, and consequently his misery, from which there was no escape; and seeing he must be in hell, the sooner he was there the sooner he should know the worst; which was preferable to his being worn away with the tormenting expectation of what was to come. Under the influence of such suggestions as these, he went to a river, with a design to throw himself in; but as he was about to do it, he seemed to hear a voice saying to him, *Who can tell?* as if the words had been audibly delivered. By this, therefore, he was brought to a stand; his thoughts were arrested, and thus began to work on the passage mentioned: *Who can tell* (Jonah iii:9) viz., what God can do when he will proclaim his grace glorious? *Who can tell* but such an one as I may find mercy? or what will be the issue of humble prayer to heaven for it? *Who can tell* what purposes God will serve in my recovery? By such thoughts as these, being so far influenced as to resolve to try, it pleased God graciously to enable him, through all his doubts and fears, to throw himself by faith on Jesus Christ, as able to save to the uttermost all that come to God by Him, humbly desiring and expecting mercy for his sake, to his own soul. In this he was not disappointed; but afterwards became an eminent Christian and minister; and from his own experience of the riches of grace, was greatly useful to the conversion and comfort of others.—Arvine.

AS THE HART PANTETH AFTER THE WATER-BROOKS

Once a king, in crossing the desert in a lone caravan, was parched with thirst. Dreadful is that dry and thirsty land where no water is! The sands were strewn with the wrecks of caravans, the skeletons of men who had died of thirst lying in that dread cemetery, and then the cry arose, "Water, water! there is no water!" It was a fearful moment. Parched throats, and eyes hopelessly looked up to the all-too-cloudless sky along the plain; overhead, the red-hot copper sun. Then said one, "We must *let loose the harts,*—the light, fleet harts." They bounded in all directions. Keen in their instinctive scent of water, the spring was found; and then, when they sat to rest beside the beautiful and blessed pool,—then said the king, as he took forth his tablets and wrote, *"As the hart panteth after the water-brooks, so panteth my soul after thee, O God."*—E. P. Hood.

LONGING FOR GOD

When my blood flows like wine, when all is ease and prosperity, when the sky is blue, and birds sing, and flowers blossom, and my life is an anthem moving in time and tune, then this world's joy and affection suffice. But when a change comes, when I am weary and disappointed, when the skies lower into the somber night, when there is no song of bird, and the perfume of flowers is but their dying breath, when all is sunsetting and autumn, then I yearn for Him who sits with the summer of love in his soul, and feel that all earthly affection is but a glowworm-light, compared to that which blazes with such effulgence in the heart of God.—Beecher.

GOD'S VOICE TO MANKIND

Gods fade, but God abides and in man's heart
Speaks with the clear unconquerable cry
Of energies and hopes that cannot die.
—John Addington Symonds.

HOW GOD IS REVEALED TO US

GOD EVERYWHERE REVEALED

O Lord, Thou showest thyself everywhere, and everywhere inattentive men neglect to perceive Thy presence. All Nature speaks of Thee, and resounds with Thy holy name; but she speaks to men that are deaf, and who owe their deafness to the noise and distraction that they raise about themselves. Thou art near, Thou art even within them; but they wander out of themselves, and are fugitives from their own breasts.—Fénelon, 1651-1715.

GOD REVEALED ONLY TO THE PURE IN HEART

The Divine nature can only be made known to us through that part of our nature which is like His. You cannot imitate silence by making a noise. You cannot make a man have sweet tastes by giving him sour or bitter. You cannot take an opaque stone, and with it illustrate the transparency of glass or a diamond. You cannot by darkness imitate light. You must have the quality itself that you wish to make known. If that which in God is so precious were a material thing, then it might be made known to us through material organizations; but as God is infinite in love, and beauty, and wisdom, and glory, and excellence, He is to be known to us in these elements by the actual possession of the qualities themselves, as windows through which the light of heaven shines. The windows in us are to be like the heavenly windows; and the knowledges that come to us are to be brought out from the very chords which are in our bosom, and which vibrate in us.—Beecher.

LOVE FOR GOD

GOD SHOULD BE FIRST IN OUR HEARTS

We should give God the same place in our hearts that he holds in the universe.

If we have God in all things while they are ours, we shall have all things in God when they are taken away.—Selected.

WESLEY'S LOVE FOR GOD

The aged John Wesley, a short time before his death, attempted to speak, but could not make his friends understand. Finally, gathering all his remaining strength, he exclaimed, "The best of all is, *God is with us!*"—Rev. E. S. Lorenz.

GOD'S LOVE BEGETS OURS

Some years ago two gentlemen were riding together, and, as they were about to separate, one addressed the other thus: "Do you ever read your Bible?" "Yes, but I get no benefit from it, because, to tell the truth, I feel I do not love God." "Neither did I," replied the other, "but God loved me." This answer produced such an effect upon his friend, that, to use his own words, it was as if one had lifted him off the saddle into the skies. It opened up to his soul at once the great truth, that it is not how much I love God, but how much God loves me.—Bertram.

A NEGRO PREACHER'S LOVE FOR GOD

The freedmen exhibited great anxiety to learn to read. One of them, an old preacher, spelled out the word GOD, and was told that it was the name of the One he sometimes preached about. He held up his hands in surprise, exclaim-

ing, "Is this the name of God, and that the way it looks when printed?" Then, brushing away his tears, he gazed upon the blessed name, saying, "Oh, blessed day! God has permitted these old eyes to see to read his name."—Foster.

GOD'S LOVE FOR ALL

The sun does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine on the mountain-top waves its somber boughs and cries, "Thou art my sun." And the little meadow violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun." And the grain in a thousand fields rustles in the wind and makes answer, "Thou art my sun." So God sits, effulgent in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with childlike confidence and say, "My Father, Thou art mine."—Beecher.

SERVING GOD

DOING EVERYTHING TO GOD'S GLORY

God should be the object of all our desires, the end of all our actions, the principle of all our affections, and the governing power of our whole souls.—Massillon.

WE WERE CREATED FOR GOD'S SERVICE

When the son of Fluvius was found in the conspiracy of Catiline, the displeased father reprehended him sharply, saying, *Non ego te Catilini genui, sed patriæ*—"I did not beget you for Catiline, but for your country." This is the language of God to his children: I gave you not bodies and souls to serve sin with, but to serve me with. Our bodies were not formed to be instruments of unrighteous action, nor our souls the gloomy abodes of foul spirits.—Secker.

ONLY THOSE LIVE WHO LIVE FOR GOD

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.
He most lives
Who thinks most, feels the noblest, acts the best.
Life's but a means unto an end; that end
Beginning, mean, and end to all things,—God.
—Philip James Bailey.

USE YOUR STRENGTH FOR GOD

Be sure that God
Ne'er dooms to waste the strength He deigns impart.
—Robert Browning.

WORK AS WELL AS PRAY

Help thyself, and God will help thee.—Izaak Walton.

God helps them that help themselves.—Franklin.

God helps those who help themselves.—Algernon Sidney.

LIVING FOR GOD

Let each man think himself an act of God,
His mind a thought, his life a breath of God;
And let each try, by great thoughts and good deeds,
To show the most of heaven he hath in him.
—Philip James Bailey.

THE BEST MOTTO

There is no better motto which it (culture) can have than these words of Bishop Wilson, "To make reason and the will of God prevail."—Matthew Arnold.

GOD OUR MOTIVE AND OUR END

From Thee, great God, we spring, to Thee we tend.—
Path, motive, guide, original and end.
—Johnson.

WALKING WITH GOD

I would rather walk with God in the dark than go alone in the light.—Mary Gardiner Brainard.

WE MUST BE TRUE TO GOD TO BE TRUE TO MAN

He's true to God who's true to man.—Lowell.

GIVE GOD EACH MOMENT

And give to God each moment as it flies.—Doddridge.

TRUST GOD AND KEEP POWDER DRY

Put your trust in God, my boys, and keep your powder dry.—Colonel Blocker.

WE OWE ALL TO GOD

If all that I am and have be from Him, I cannot surely owe Him less than all.—J. Howe.

LEARNING OUR DUTY

I must see the face of God before I can undertake any duty.—M'Cheyne.

READING GOD'S WORD WITH PRAYER

Whoever wishes to be with God ought always to pray, and often to read; for when we pray we speak to God, and when we read He speaks to us.—St. Augustine.

LIVING NEAR TO GOD

Live near to God, and so all things will appear to you little in comparison with eternal realities. Be as much as you can with God.—M'Cheyne.

SERVE GOD CONTINUALLY

God is Alpha and Omega in the great world: endeavor to make Him so in the little world: make Him thy evening epilogue and thy morning prologue; practice to make Him thy last thought at night when thou sleepest, and thy first thought in the morning when thou awakest; so shall thy fancy be sanctified in the night, and thy understanding rectified in the day; so shall thy rest be peaceful, thy labors prosperous, thy life pious, and thy death glorious.—J. Quarles.

FEAR OF GOD

FEAR WHICH IS NOT REVERENCE

The pagan nations have ever stood in awe of deities, whose wrath they have deprecated, but whose love they have never dared to hope for. In the East-India Museum in London, there is an elaborately carved ivory idol, from India, with twelve hands, and in every hand a different instrument of cruelty. Papists put God far away, and trust to the intervention of priests, of saints, and of the virgin. Prayers for a man must still go on after his death, and money be paid to buy God off from his vengeance. On the door of the Cathedral of St. Nicholas, in Fribourg, Switzerland, I saw a notice requesting the prayers of the charitable for a youth who had died a few days before, "fortified by the sacraments of the church;" and, inside, a painting of sundry persons in the flames of purgatory, with a contribution-box underneath, and this inscription, "Oh! rescue us; you, at least, who are our friends."—C. D. Foss.

TRUE FEAR BEGETS LOVE

In all thine actions think that God sees thee, and in all his actions labor to see Him.—That will make thee fear Him, and this will move thee to love Him.—The fear of God is the beginning of knowledge, and the knowledge of God is the perfection of love.—Quarles.

WHY WE SHOULD FEAR GOD

Each of the attributes of God are proper to raise a suitable fear in every considerate mind: His majesty a fear, lest we affront it by being irreverent; His holiness a fear, lest we offend it by being carnal; His justice a fear, lest we

provoke it by being presumptuous; and His goodness a fear, lest we lose it by being unthankful.—Dr. J. Young.

FEAR OF GOD REMOVES ALL OTHER FEAR

Submitting with respect to His holy will, I fear God, and have no other fear.—Racine.

CAST YOURSELF ON GOD'S MERCY

If you fear God, cast yourself into His arms, and then His hands cannot strike you.—St. Augustine.

NEGLECTING AND OPPOSING GOD

THE WORLD TRIES TO FORGET GOD

Apart from clear acts of great and grievous sin, how is God forgotten, clean forgotten, by the greatest part of mankind. They live as if there were no God. It is not as if they openly rebelled against Him. They pass Him over and ignore Him. He is an inconvenience in His own world, an impertinence in His own creation. So He has been quietly set on one side, as if He were an idol out of fashion, and in the way. Men of science, and politicians, have agreed on this, and men of business and wealth think it altogether the most decent thing to be silent about God; for it is difficult to speak of Him, or have a view of Him, without allowing too much to Him.—F. W. Faber.

MAN'S INGRATITUDE TO GOD

Manlius successfully defended the Capitol of Rome against assault and thereby won the gratitude of the citizens. Afterward he was condemned to death for some misdemeanor. The people remembered the favor which he had done them in saving their Capitol, and would not allow him to be slain anywhere in sight of it. They found a place in a grove by the river side, where no spire of the Capitol reminded them of their ingratitude, and there they executed him. Men who can find no place where God's mercy reaches not do not scruple to crucify his Son afresh.—Foster.

ALL CLASSES NEGLECTING GOD

The high and the low, the young and the old, the busy and the idle, alike shun acquaintance with God, as if His very name brought uneasiness, and disturbed our comfort and

repose. If we mention God to the young, we too often seem to be troubling them with what they had rather forget in such early days; while the aged dislike to be reminded of their misfortune, that their time on earth is drawing near to an end. If we mention God to the gay and happy, we appear to be interfering with their pleasures. If we mention Him to the great and to the learned, they will intimate that such subjects belong rather to a humbler class and station. But the poor and laborious, on their part, refer us to those who have more information and more leisure. Thus, a large portion of mankind, in all classes, strive to keep God out of their thoughts, and to live, so far as in them lies, without Him in the world. Yes, without Him, who, as the Apostle says, "is not far from any one of us; for in him we live, and move, and have our being." Why should they act so strangely and unreasonably, if they believed that acquaintance with God would give them peace.—Bishop Sumner.

BONAVENTURA'S TEMPTATION

The devil told Bonaventura that he was a reprobate and should, therefore, seek to enjoy the pleasures of this world. The saint answered, "No, not so, Satan; if I must not enjoy God after this life, let me enjoy Him as much as I can in it."—Foster.

DISREGARDING GOD

Is God a being less to be regarded than man, and more worthy of contempt than a creature? It would be strange if a benefactor should live in the same town, in the same house, with us, and we never exchange a word with him; yet this is our case, who have the works of God in our eyes, the goodness of God in our being, the mercy of God in our daily food, yet think so little of Him, converse so little with Him, serve everything before Him, and prefer everything above Him. Whence have we our mercies but from His hand? Who, beside Him, maintains our breath at this moment? Would He call for our spirits this moment, they must depart from us to attend to His command.

There is not a moment wherein our unworthy carriage is not aggravated, because there is not a moment wherein He is not our guardian and gives us not tastes of a fresh bounty.—Charnock.

MAN'S WILFULNESS TOWARD GOD

It is observable how God's goodness strives with man's refractoriness. Man would sit down at this world, God bids him sell it and purchase a better; just as a father, who hath in his hand an apple and a piece of gold under it: the child comes, and with pulling gets the apple out of his father's hand; his father bids him throw it away, and he will give him the gold for it, which the child utterly refusing, eats it and is troubled with worms; so is the carnal and wilful man with the worm of the grave in this world and the worm of conscience in the next.—Herbert.

NO ONE WISE WHO NEGLECTS GOD

With God there is no free man but his servant, though in the galleys; no slave but the sinner, though in a palace; none noble but the virtuous, if never so basely descended; none rich but he that possesseth God, even in rags; none wise but he that is a fool to himself and the world; none happy but he whom the world pities. Let me be free, noble, rich, wise, happy, to God.—Bp. Hall.

DESIRE TO BE RID OF GOD

Many men believe in the existence of a God; but they do not love that belief. They know there is a God; but they greatly wish there were none. Some would be very pleased, yea, would set the bells a-ringing, if you believed there were no God. Why, if there were no God, then you might live just as you liked; if there were no God, then you might run riot, and have no fear of future consequences. It would be to you the greatest joy that could be if you heard that the eternal God had ceased to be. But the Christian never

wishes any such a thing as that. The thought that there is a God is the sunshine of his existence.—Spurgeon.

FEARING THOSE WHO FEAR NOT GOD

I fear God, and next to God I chiefly fear him who fears Him not.—Saadi.

FUTILITY OF RESISTING GOD

As God is incapable of changing His resolves, because of His infinite wisdom, so He is incapable of being forced to any change, because of His infinite power. Being almighty, He can be no more changed from power to weakness than, being all-wise, He can be changed from wisdom to folly, or, being omniscient, from knowledge to ignorance. He cannot be altered in His purposes, because of His wisdom; nor in the manner and method of His actions, because of His infinite strength. Men, indeed, when their designs are laid deepest and their purposes stand firmest, yet are forced to stand still, or change the manner of the execution of their resolves, by reason of some outward accidents that obstruct them in their course: for, having not wisdom to foresee future hindrances, they have not power to prevent them, or strength to remove them, when they unexpectedly interpose themselves between their desire and performance; but no created power has strength enough to be a bar against God, By the same act of His will that He resolves a thing, He can puff away any impediments that seem to rise up against Him. He that wants no means to effect his purposes cannot be checked by anything that riseth up to stand in his way; heaven, earth, sea, the deepest places are too weak to resist His will.—Charnock.

THREATENING GOD

Rev. G. S. Owen, missionary in China, says: "The wife of a man living at Chuen-sha, a city near Shanghai, had a severe attack of madness. At night she became especially

wild, foaming and raging terribly. The husband went at once to the temple of the city god, presented various sacrifices and made vows; but his wife remained mad as ever. He went again and again; but to no purpose, the woman grew worse. The man got furious; he had half beggared himself by making offerings to the city god, yet his wife was no better. He would have his revenge. Away he went to the temple, and thus addressed the city god—'You call yourself the city god, while in reality you are an evil, money-loving, unjust demon. It was my ancestors who built you this fine temple, and I have been most regular and devout in my worship; in return you have made my wife mad, and refuse to cure her. Well, now mark what I say: if she is not better within three days, I will pull you down from that pedestal, and throw you into the first ditch I can find, and there you shall rot.' The woman got better within the prescribed time, and thus the god escaped the threatened punishment." Others than heathen first attempt to bribe and then to terrify their God into compliance with their schemes.

PRESUMING AGAINST GOD

Be not curious to search into the secrets of God; pick not the lock where He hath allowed no key. He that will be sifting every cloud may be smitten with a thunderbolt; and he that will be too familiar with God's secrets may be overwhelmed in His judgments. Adam would curiously increase his knowledge; therefore Adam shamefully lost his goodness: the Bethshemites would needs pry into the ark of God; therefore the hand of God slew about fifty thousand of them. Therefore hover not about this flame, lest we scorch our wings. For my part, seeing God hath made me His secretary, I will carefully improve myself by what He has revealed, and not curiously inquire into or after what He hath reserved.—Adams.

GOD IRRESISTIBLE

As you stood some stormy day upon a sea-cliff, and marked the giant billow rise from the deep to rush on with

foaming crest, and throw itself thundering on the trembling shore, did you ever fancy that you could stay its course, and hurl it back to the depths of ocean? Did you ever stand beneath the leaden, lowering cloud, and mark the lightning's leap, as it shot and flashed, dazzling athwart the gloom, and think that you could grasp the bolt, and change its path? Still more foolish and vain his thought, who fancies that he can arrest or turn aside the purpose of God, saying, "What is the Almighty, that we should serve him? Let us break his bands asunder, and cast away his cords from us." Break his bands asunder! How He that sitteth in the heavens shall laugh!—Dr. Guthrie.

TRYING TO DENY GOD

I question whether there ever was, or can be in the world, an uninterrupted and internal denial of the being of God, or that men (unless we can suppose conscience utterly dead) can arrive to such a degree of impiety; for before they can stifle such sentiments in them (whatsoever they may assert) they must be utter strangers to the common conceptions of reason, and despoil themselves of their own humanity. He that dares to deny a God with his lips yet sets up something or other as a God in his heart. Is it not lamentable that this sacred truth, consented to by all nations, which is the band of civil societies, the source of all order in the world, should be denied with a bare face, and disputed against, in companies, and the glory of a wise Creator ascribed to an unintelligent nature, to blind chance? Are not such worse than heathens?—Charnock.

SLIGHTING GOD

The Arabians offered sacrifices and other offerings to idols as well as to God, who was also often put off with the least portion, as Mohammed upbraids them. Thus when they planted fruit trees, or sowed a field, they divided it by a line into two parts, setting one apart for their idols and the other for God; if any of the fruits happened to fall from

the idol's into God's, they made restitution; but if from God's part into the idol's, they made no restitution. So when they watered the idol's grounds, if the water broke over the channels made for that purpose, and run on God's part, they dammed it up again; but if the contrary, they let it run on, saying, they wanted what was God's, but he wanted nothing. In the same manner, if the offering designed for God happened to be better than that designed for the idol, they made an exchange, but not otherwise.—George Sale.

GOD'S FOE NO FRIEND TO MAN

A foe to God was never a true friend to man.—Young.

PRESUME NOT GOD TO SCAN

Know then thyself, presume not God to scan;
The proper study of mankind is man.
—Pope.

FEAR GOD ALONE

Henceforth the majesty of God revere;
Fear Him and you have nothing else to fear.
—James Fordyce.

THE CRUSHING OF MAN'S CONCEIT

For what are they all in their high conceit
When man in the bush with God may meet?
—Emerson.

VINDICATE GOD'S WAYS TO MAN

Laugh where we must, be candid where we can,
But vindicate God's ways to man.
—Pope.

MAN POWERLESS AGAINST GOD

Where can man boast that he has trod on him that was "the scourge of God"?—Edward Everett.

GOD'S MILL SLOW BUT SURE

God's mill grinds slow, but sure.—George Herbert.

SINNING AGAINST GOD'S GRACE

When the king removes, the court and all the carriages follow after; and when they are gone, the hangings are taken down. Nothing is left behind but bare walls, dust, and rubbish. So, if God removes from a man or a nation, where He kept His court, His graces will not stay behind; and if they be gone, farewell peace, farewell comfort; down go the hangings of all prosperity, and nothing is left behind but confusion and disorder.—Dr. Stoughton.

ONLY THOSE WISE AND FREE WHO SERVE GOD

With God there is no free man but His servant, though in the galleys; no slave but the sinner, though in a palace; none noble but the virtuous, if never so basely descended; none rich but he that possesseth God, even in rags; none wise but he that is a fool to himself and the world; none happy but he whom the world pities. Let me be free, noble, rich, wise, happy to God.—Bp. Hall.

INGRATITUDE TO GOD

The Dead Sea drinks in the river Jordan and is none the sweeter; and the ocean all other rivers, and is none the fresher; so we receive daily mercies from God, and still remain insensible of them, unthankful for them.—Bishop Reynolds.

WITHOUT GOD, WITHOUT ALL

The inscription on the front of Downing Hall, North Wales, is a very suggestive one. It runs in Welsh, "*Heb Dduw, heb ddim; Duw a ddigon;*" and translated signifies, "Without God, without all; with God, enough."—Guide to North Wales.

GOD MERCIFUL TO HIS ENEMIES

While Voltaire lived at Lausanne one of the bailies (the chief magistrates of the city) said to him, "Monsieur de Voltaire, they say that you have written against the good God; it is very wrong, but I hope He will pardon you. . . . But, Monsieur de Voltaire, take very good care not to write against their excellencies of Berne, our sovereign lords, for be assured that they will *never* forgive you."—Smiles.

MAN A MARRED MACHINE WITHOUT GOD

Living without God! Do you know what that man resembles who does this? He is like a piece of wheel-work out of gear, or a faulty machine, which only mars what it ought to make, wounds the hand which it should help, and obliges the owner to break it up and throw it aside.—Mullois.

GOD CASTS DOWN THE PROUD

When one asked a philosopher what the great God was doing, he replied, "His whole employment is to lift up the humble, and to cast down the proud."—Selected.

NOTHING CAN SATISFY WITHOUT GOD

It was a sweet saying of one—"As what I have, if offered to Thee, pleaseth Thee not, O Lord, without myself; so the good things we have from Thee, though they may refresh us, yet they cannot satisfy us without Thyself."—Brooks.

NOTHING CAN BE A SUBSTITUTE FOR GOD

God may well be taken as a substitute for *everything;* but *nothing* can be taken as a substitute for God.—Dr. Davies.

NO REST OUTSIDE OF GOD

Lord, Thou madest us for Thyself, and we can find no rest till we find rest in Thee.—St. Augustine.

BLASPHEMING THE NAME OF GOD

REVERENCE FOR GOD'S NAME

You have often heard it said that the British philosopher Boyle never mentioned the name of God without a perceptible pause. That is an example worth our following. And the followers of Mohammed never tread on a chance piece of paper that lies upon the ground, lest the name of Allah be written on it. Even they with their false religion know better than to play familiar with Him before whom the archangels veil their faces.—F. M. Goodchild.

GRANT ON SWEARING AND SAYING GRACE

(Memoirs.) I am not aware of ever having used a profane expletive in my life. . . . (Addressing Chaplain Crane.) Chaplain, if it is agreeable to your views, I should be glad to have you ask a blessing every time we sit down to eat.

PENNSYLVANIA LAW ON BLASPHEMY

If any person shall willfully, premeditatedly and despitefully blaspheme, or speak loosely or profanely of Almighty God, Jesus Christ, the Holy Spirit, or the Scriptures of Truth, such a person, on conviction thereof, shall be sentenced to pay a fine, not exceeding $100, and undergo an imprisonment, not exceeding three months, or either, at the discretion of the court. (1860.)

SWEARING IN A GRAVEYARD

"I will give you ten shillings," said a man to a profane swearer, "if you will go into the village graveyard at twelve o'clock to-night and swear the same oaths you have uttered,

when you are *alone with God.*" "Agreed," said the man; "an easy way to make ten shillings." "Well, come to-morrow and say you have done it, and you shall have the money." Midnight came. It was a night of great darkness. As he entered the cemetery not a sound was heard; all was still as death. The gentleman's words came to his mind. "Alone with God!" rang in his ears. He did not dare to utter an oath, but fled from the place, crying, "God be merciful to me a sinner!"—Selected.

FALSE BELIEFS CONCERNING GOD

PANTHEISM DEFINED

The earliest and most prevalent idea seems to have been Pantheism, which means God in all things. More strictly defined, it means that God is the Soul of the Universe, and the universe is His form; that the smallest creature and the minutest particle exist by having within them a living principle which is a portion of the Universal Soul; that every object that we see was originally in the Divine Mind, and could not otherwise have come into existence, as no machine could be made without first being an idea in some human mind.—L. M. Child.

PREVALENCE OF PANTHEISM

No form of religious error is more dominant now than . . . Pantheism. This is the identification of God with His universe, and especially with man. The German philosophical spirit has spread extensively through England and this country, saying that God is only a sort of power pervading the universe which awakens to consciousness in man. That is Pantheism, and that pervades our literature. Browning's poems are full of it. Tennyson is tinctured with it in some places. It puzzles you to know exactly what he does mean. Carlyle shows a similar tendency.—Bishop Nicholson of the Reformed Episcopal Church, in The (Philadelphia) Press, July 10, 1899.

THE GOD OF PANTHEISM

The God of Pantheism is not, like the God of Deism, outside the world, but within it, its life and soul, present in everything that is or that lives; in the leaves of the trees

and in every blade of grass; in the bee and the bird, endowing them with skill to build their cell or nest; in man, inspiring him with lofty thoughts and noble purposes.—A. B. Bruce, Apologetics, pp. 79, 80.

SCHOPENHAUER'S OBJECTION TO PANTHEISM

The chief objection that I have to Pantheism is that it says nothing. To call the world "God" is not to explain it; it is only to enrich our language with a superfluous synonym for "world." . . . However obscure, however loose or confused may be the idea which we connect with the word "God," there are two predicates which are inseparable from it—the highest power and the highest wisdom. . . . It is only Jews, Christians and Mohammedans who give its proper and correct meaning to the word "God."—A. Schopenhauer, Religion and Other Essays, pp. 55, 57, 58.

BRUNO'S IDEA OF IMMANENCE

A Spirit exists in all things; and no body is so small but that it contains a part of the Divine Substance by which it is animated.

FISKE'S PORTRAIT OF THE GREEK GOD

They (the Greek Christians as represented by Clement of Alexandria, Origen, and Athanasius) regarded Deity as immanent in the universe, and eternally operating through natural laws. In their view, God is not a localizable personality, remote from the world, and acting upon it only by means of occasional portent and prodigy; nor is the world a lifeless machine working after some pre-ordained method, and only feeling the presence of God in so far as He now and then sees fit to interfere. . . . On the contrary, God is the ever-present life of the world; it is through Him that all things exist from moment to moment, and the natural sequence of events is a perpetual revelation of the Divine wisdom and goodness.

PROVERBS ABOUT GOD

Against God's wrath no castle is thunder-proof.

All things proclaim the existence of a God.—Napoleon.

Better God than gold.

Every little blade of grass declares the presence of God. —Latin.

Everything has an end excepting God.——Dutch.

Father and mother are kind, but God is kinder.—Danish.

God deals His wrath by weight but without weight His mercy.

God delays but does not forget.—Modern Greek.

God does not pay weekly but He pays at the end.—Dutch.

God extends from eternity to eternity.—Aristotle.

God has many names though He is only one being.—Aristotle.

God is not hasty but He forgets nothing.—German.

God is patient because eternal.—St. Augustine.

God postpones, He does not overlook.—Turkish.

Good is God and long is eternity.

Hae God, hae a'.—Scotch.

If God be with us everything that is impossible becomes possible.

If God be with us who shall stand against us?—Latin.

To God's counsel chamber there is no key.—Danish.

Unless God be with us all labor is vain—Latin.

Whom God will help none can hinder.

What we have in us of the image of God, is the love of truth and justice.—Demosthenes.

Who hath God hath all, who hath Him not hath less than nothing.

INDEX

Abbott, Lyman, Nature God's dwelling, 16
Adams, Nehemiah, 42, 162
Adams, Presuming against God, 303
Adams, S. F., God Sends What Is Best (*Poem*), 219
Adams, Thomas, God's mercy man's only hope, 177
Addison, 12, 108
African tribes belief in God, 101
Agassiz prayed constantly, 131
a Kempis, Thomas, God's goodness over all, 199
Alexander, Mrs. C. F., God's Mysteries of Grace (*Poem*), 220
Alexander, J. W., God's goodness everywhere, 85
Alexander the Great's Theism, 119
Alford, Dean, God at the Helm (*Poem*), 220
Alleine, Joseph, God's government moves forward, 48
Alleine, Richard, Enjoying the presence of God, 94
Allen, William C., Proofs of God's existence, 29, 31
All Nature Has a Voice to Tell (*Poem*), 23
Ancient names of God, 102
ANGER OF GOD, 230
Archæology and the one God, 102
Arnold, Matthew, Faith of, in God, 115, 295
Arnot, Why men love local gods, 92
Arnot, William, In the hollow of God's hand, 224
Arrowsmith, 28, 91, 216
Arthur, Dr. W. A., God is light, 256
Arvine, 33, 36, 40, 83, 271, 273, 289
Astronomers' belief in God, 130
Atheists and atheism, 11, 16, 23, 25, 37, 38, 109, 115, 120, 122, 124, 127, 310
ATTRIBUTES OF GOD, 56
Augustine, St., 34, 93, 217, 228, 240, 269, 286, 296, 297, 307

Bacon, 19, 80, 123, 139, 286
Bailey, 20, 46, 295
Bailey, Philip James, Living for God, 294, 295
Balfour, A. J., God cannot be eliminated, 276
Bancroft, History proclaims God reigns, 107
Barbauld, God's name written everywhere, 27
Barnes, God's love greater than ours, 150
Bate, John, 83, 250
Bates, 165, 198
Baxendale, 103, 127, 287
Baxter, 61, 63, 65
Beecher, 65, 138, 145, 153, 166, 167, 170, 173, 174, 178, 183, 188, 189, 194, 199, 265, 267, 269, 279, 290, 291, 293
Bellew, J. C. M., God's gentleness revealed in nature, 26
BENEFITS OF TRUSTING GOD, 275
Benevolence of God, 17
Bentley, The eternity of God, 126
Berkeley, God's providences hard to understand, 222
Bertram, R. A., 40, 89, 171, 200, 292
Beveridge, Bishop, God everything to his children, 288
Bible, 14, 28, 40, 77, 84, 128, 157, 158
Bismarck loyal to the King of Kings, 118
Blackstone, Correct ideas concerning God, 121
BLASPHEMING THE NAME OF GOD, 308
Blocker, Colonel, Fear God and keep powder dry, 296
Bolingbroke's free thought Theistic, 19, 135
Bonaventura's temptation, 300
Bossuet, Bishop, Life nothing without God, 272
Bowes, 91, 106
Bowring, Mercy Never Wanes (*Poem*), 183
Boys, Grace not all given at once, 174
Bradlaugh would not deny God, 135
Brainerd, Mary Gardiner, Walking with God, 295
Breck, Mrs. F. A., Acquaint Thyself with God (*Poem*), 285
Broche, Man changes not God, 71
Brooks, Phillips, 214, 218, 283, 287, 307
Brougham, Lord, 74, 196
Browne, Sir Thomas, Everything reveals God, 14
Browning, Mrs., 115, 140
Browning, Robert, 19, 20, 155, 294
Browning's Gems Concerning Deity (*Poem*), 114
Brown, Thomas Edward, God Walks in the Garden (*Poem*), 20
Bruce, A. B., The God of Pantheism, 311
Bruno's idea of the immanence of God, 311
Bruyère, God's existence cannot be disproved, 35
Bryant, William Cullen, 20, 113
Buck, 49, 279
Budgell, Sources of the knowledge of God, 97, 271
Burke, Edmund, God gives all that is best for us, 198
Burnet, Bishop, The eye of God, 254
Burr, E. F., Greatest astronomers believed in God, 130
Bushnell, Horace, 81, 224

Caird, Dr., To have God is to have everything, 216

Cameron, God a rock, 257
Carlyle, Thomas, 17, 109, 140, 260
Carruth, William Herbert, Is there a God?, 30
Carus, Paul, His belief in God, 130
Caussin, N., 16, 57, 160
Cawdray, 51, 161, 201, 221, 258, 262, 281, 284
Cecil, God our light and life, 287
Cecil, Richard, Why God removes man's props, 211
Chalmers pities the atheist, 26, 139
Chance, Creation not the result of, 38
Channing, True happiness found in God, 283
Channing, W. E., Inspiration of God's presence, 94
CHARACTER OF GOD, 144
Charnock, 31, 68, 72, 83, 177, 218, 219, 281, 284, 300, 302, 304
Child, Lydia Maria, 94, 310
Chinese originally monotheists, 100
Christlieb, 97, 100
Cicero, 34, 96, 98
Clark, Marian N., God Knows Best (*Poem*), 77
Clarke, Samuel, God is a Spirit, 251
Cleveland, Rose, Madness not to see God in nature, 21
Coleridge, Atheism a Blind Owlet (*Poem*), 115
Conder, God an omnipotent King, 73
Condescension of God, 195
Cook, Eliza God's Voice in Nature (*Poem*), 20
Cook, Joseph, God in science, history and mind, 35
Corbett, Rev. F. S., Assurance in trusting God, 282
Cowper, 14, 20, 213, 285
Craik, D. M., God's love the key to everything, 154
Creation as evidence of God's existence, 14, 28, 29, 31
CREATOR, GOD THE, 53
Cruden, Description of God, 11
Culcross, We know little of God's greatness, 60
Cumming, God's joy to do good, 199
Curtis, Loneliness without God, 273
Curtis, Tienor, Belief in God common to mankind, 98
Cuyler, Theodore L., Working on God's lines, 212

Dare, Joseph, Trinity compared to water, etc., 51
Davies, Dr., No substitute for God, 307
DEFINITIONS OF GOD, 9
DEPENDENCE ON GOD, 270
Derham, 18
Derzhaven, 32
De Sales, Francis, 175, 280
Descartes' knowledge of the true God, 125
Design shown in creation, 35
Dexter, Reason accepts God as Creator, 53
Dick, The knowledge of God innate, 98
Dickson, Alexander, God supplies our needs, 224
Diderot, Belief of, in God, 134
D'Israeli's Lothair saved from atheism, 50
Doddridge, 192, 295
Dodge, Mary Mapes, God is overhead, 39
Drummond, Henry, The soul's feelers, 272
Duncan, George A., Carlyle's definition of Prayer, 110
Duncan, H., God's benevolence shown in nature, 18
Dwight, Dr., 76, 78
Dwight, John S., God is living, 39
Dwight, Timothy, God's omnipotence in creation, 73

Edison's belief in God, 128
Edwards, Jonathan, Men sin unless God restrains, 263
Egypt, Ancient, believed in one God, 104
Egyptian philosopher's belief in God, 104
Elizabeth, C., God invisible like the wind, 252
EMBLEMS OF GOD, 258
Emerson, 13, 110, 305
Empedocles, God a circle, 12
Esquimaux belief in the Great Spirit, 101
ETERNITY OF GOD, 40, 126
Everest, 9, 50, 54
Everett, Edward, Man powerless against God, 305
Everything reveals God, 14
Everywhere, God is, 13
Evolution, God or, 54
Ewing, God's attributes blend together, 56
EXISTENCE OF GOD, 28

Faber, F. W., 244, 299
FAITHFULNESS OF GOD, 239
FALSE CONCEPTIONS OF GOD, 62, 310
Faraday, a devout believer, 128
Farragut, Admiral, Trust in God, 273
FATHERHOOD OF GOD, 242
Faucheur (See Le Faucheur).
FEAR OF GOD, 297
Fellowship with God, 280
Fénelon, 94, 152, 155, 198, 211, 221, 224, 253, 275, 291
Field, H. M., At the Religious Parliament, 95
Field, James T., God on ocean and land, 94
Firmament, God's mantle, 22
"First Cause," God the, 53
Fiske, 126, 311
Flavel, John, 151, 221
Flowers, The, reveal God, 22
Forbearance of God, 160
Fordyce, James, Fear God alone, 305
Foreknowledge of God, 77
Foss, Bishop C. D., 141, 297
Foster, 37, 39, 44, 69, 75, 76, 91, 101, 102, 105, 146, 169, 214, 225, 244, 252, 271, 293, 299, 300
Foster, Bishop R. S., God created the universe, 53
Franklin, Benjamin, 49, 118, 295
Froude, J. A., God can overrule mistakes, 221
Fuller, Andrew, God's anger a Divine perfection, 239
Fuller, Richard, God's faithfulness like the sea, 238

Galen, Dr., Convinced, 10, 32
Galileo's faith in God, 127
Garnett, Richard, Praying to Love, 156
Gateker, God's love for his children, 249

Gifford, O. P., The best people have believed in God, 142
Gilfillan, Hebrew idea of God's omnipresence, etc., 85, 149
Gladden, Washington, Definition of God, 10
Gladstone's faith in God, 118
GLORY AND RICHES OF GOD, 214
God, a circle without a circumference, 12
God, Alone can satisfy, 45
God, Ancient names of, 104
GOD, ANGER OF, 230
God, Archæology and, 102
God, Astronomers' belief in, 130
GOD, ATTRIBUTES OF, 56
GOD, BENEFITS OF TRUSTING, 275, 278
God, Benevolence of, 17
God, Bible definitions of, 9
God, Blaspheming the name of, 308
God, Cannot be defined, 9
GOD, CHARACTER OF, 144
God, Christ's description of, 10
God, Creation proclaims a, 30
GOD, DEFINITIONS OF, 9
GOD, DEPENDENCE ON, 270
God, Directs the universe, 47
God, Easily known but not defined, 10
GOD, ETERNITY OF, 40
God, Everywhere revealed, 13
GOD, EXISTENCE OF, 28
GOD, FAITHFULNESS OF, 239
GOD, FALSE BELIEFS CONCERNING, 310
God, False conceptions of, 62
GOD, FATHERHOOD OF, 242
GOD, FEAR OF, 297
God, Flowers reveal a, 22
GOD, GLORY AND RICHES OF, 214
GOD, GOODNESS OF, 189
God, Government of, moves forward, 48
GOD, GRACE OF, 164
God, Greatness of, 17, 26
GOD, GRIEF OF, 206
GOD, GUIDANCE OF, 207, 210
GOD, HIS HATRED OF SIN, 260
GOD, HOLINESS OF GOD, 157
GOD, HOW HE IS REVEALED TO US, 291
God, Ignorance concerning, 67
GOD, INDWELLING OF, 93, 267
GOD, INFINITE AND INCOMPREHENSIBLE, 60
GOD, JUSTICE OF, 158
GOD, KINGDOM OF, 253
God, Knows Best (*Poem*), 77
GOD LAWYERS' BELIEF IN GOD, 121
GOD, LITERARY MEN'S BELIEF IN GOD, 107
GOD, LONGSUFFERING OF GOD, 200
GOD, LOVE FOR GOD, 292
GOD, LOVE OF GOD, 148
God, Man's nature requires a, 36
GOD, MERCY OF GOD, 176, 182
GOD, NAMES, TITLES AND SYMBOLS OF, 254
GOD, NATURE A REVELATION OF, 13
GOD, NEGLECTING AND OPPOSING, 299, 301
God, No philosophy without, 31
GOD, OMNIPOTENCE OF, 73
GOD, OMNIPRESENCE OF, 84
GOD, OMNISCIENCE OF, 77
God, Perfection of, 50
GOD, PERSONALITY OF, 50
GOD, PHILOSOPHERS' BELIEF IN, 123
God, Plato's idea of, 12
GOD, POETS' BELIEF IN, 112
God, Power of, 59
GOD, PROVERBS ABOUT, 312
God, Prophecy proves existence of, 31
GOD, PROVIDENCE OF, 18, 218
God, Reason demands a, 37
God, Reverence for the name of, 308
GOD, SCIENTISTS' BELIEF IN, 128
GOD, SEEKING AFTER GOD, 289
God, Sees everything, 80
GOD, SERVING, 294
GOD, SKEPTICS' ADMISSIONS CONCERNING GOD, 132
God, Soul of, shown in his works, 21
GOD, SOVEREIGNTY OF, 47
GOD, STATESMEN'S BELIEF IN, 116
God, Submission to, 49
GOD, SUPREMACY OF, 44
God, The greatest work, 9
God, The universal soul, 10
GOD, TRINITY OF, 51
GOD, TRUTHFULNESS OF, 241
GOD, UNCHANGEABLE AND IMMUTABLE, 71
GOD, UNIVERSITY OF BELIEF IN, 95
God, Westminster definition of, 11
GOD, WILL OF, 227
God, Wisdom of, 24
Goethe's God behind nature, 112
Goodchild, F. M., 60, 308
GOODNESS OF GOD, 189
Gouldburn, 162, 167, 204, 233
Government of God, 48
GRACE OF GOD, 164, 167
Grant, General, Opposed to swearing, 308
Greatness of God, 16, 57
Greenlander's idea of God, 105
Green, Prof., God a Sun, 255
GRIEF OF GOD, 206
GUIDANCE OF GOD, 207, 209
Gurnall, 174, 180, 183, 185, 187, 243
Guthrie, Dr. Thomas, 16, 64, 74, 152, 167, 175, 178, 191, 194, 197, 240, 241, 304
Guyon, Madam, The Will of God (*Poem*), 228

Haig, General, Faith in God, 273
Hall, Bishop, 216, 301, 306
Hall, Dr. John, 50, 99
Hamilton, 160, 211, 243, 246
Hammond, God's foreknowledge explained, 81
Hare calls atheism a vacuum, etc., 129, 144
Harmony, Nature is God's, 15
Harris, George, Science only denies an absentee God, 129
Haydn, Given overwhelming joy by God, 287
Hebrew idea of God's omnipresence, 85
Heine's faith in God, 126
Henry, Matthew, 222, 224
Henson, P. S., Only fools deny God, 130
Herbert, George, God's will slow but sure, 306
Herbert, Man's wilfulness toward God, 301

Herschel on God and gravity, 129
Hillis, N. D., Christ's description of God, 11
Hill, Rowland, God's love like the ocean, 181
Hindoos and God's supremacy, 44
Hirsch, Rabbi, God speaks to all mankind, 100
Hodge, 9, 137, 157
Hodge, A. A., Names of God, 259
HOLINESS OF GOD, 157
Holland, J. G., The doctrine of special providences, 222, 286
Holmes, Oliver Wendell, One unquestioned text, 156
Holt, Mrs. N. A., Need of Guidance (*Poem*), 209
Hood, E. P., Thirsting for God, 290
Hooker, Richard, Law has its origin in God, 237
Hooper, Why God's presence is not more manifest, 87
Hopkins, Bishop, God to us as sun to flowers, 270
Hopkins, Mark, God all in all, 48
Horace's Ode to the All-Supreme, 112
Horne, Bishop, 276, 279
Hovey, Friendship Like God, 217
Howe, J., We owe all to God, 296
Hugo, Victor, God overthrew Napoleon, 49
Hume a Deist, 135
Huntington, A tribe forgetting God, 106

Ignorance of God, 67
India, Belief of, in the great God, 102
Indian boys define God's supremacy, 45
Indwelling of God, 93, 267
INFINITENESS AND INCOMPREHENSIBILITY OF GOD, 60
Ingersoll not an atheist, 135
Ingratitude to God, 299
INVISIBILITY OF GOD, 251

Jackson, Dependence on God's grace, 164
Jacobi, 13, 100, 273
Jay, God the best companion, 280
Jay, John, God governs the world wisely, 121
Jerrold, Douglas, Man judges God by himself, 144
Johnson, Herrick, Atheism now extinct, 137
Johnson, Samuel, Man tends toward God, 99, 295
Jones, William, of Nayland, God's omniscience, 78
Joubert, God easily known but hard to define, 10
Joy found in God, 92, 275
Judges, famous, Belief in God, 122
JUSTICE OF GOD, 158

Kant, 54, 125
Keach, God a Shield, 258
Kempis, Thomas a, God disposes, 199, 213
Ken, Thomas, Doxology, 285
Kent, tells us about the laws, 121
Kepler, God's wisdom infinite, 78
Kerr, Rev. Hugh T., A.M., D.D., The Will of God, 227
KINGDOM OF GOD, 253
Kingsley, 80, 108, 115, 144, 159, 198, 209, 223
Kipling's Recessional, 113
Kirk, E. N., God's love for sinners, 155
Knowledge all derived from God, 97, 125
Knowledge of God, 98
Koran, The supremacy of God, 44
Kossuth, History the revelation of Providence, 220
Krummacher, 103, 104, 230, 270

Laertius, Diogenes, Stoics' belief in God, 106
Landels, God an ever-present friend, 87
Lanahan, John, God directs the universe, 47
Lavater, God alone can satisfy, 45
Lavington, God the great "First Cause," 53
Law, Bishop, God an omnipotent workman, 74
Law has its origin in God, 237
Lawson, James Gilchrist, 23, 102, 142, 159, 212, 223
LAWYERS, FAMOUS, BELIEF IN GOD, 121
Le Faucheur, Michel, 175, 183
Legge, James, Chinese originally monotheists, 100
Liddon, Canon, Footprints of the Creator, 27
Light, God compared to, 255
Lincoln, Abraham, Belief in God, 117
LITERARY MEN'S BELIEF IN GOD, 107
Locke, Creation prôves God's existence, 124
Longfellow, No accidents with God, 220
LONGSUFFERING OF GOD, 200
Lorenz, Rev. E. S., 76, 91, 186, 272, 292
Lorimer, 36, 61, 98, 221
Lotze, Hermann, Proclaims his faith in God, 127
LOVE FOR GOD, 292
LOVE OF GOD, 148, 245
Lowell, James Russell, 39, 113 155, 217, 295
Luthardt, No people without God, 97
Luther, Martin, 93, 286
Lyte, H. E., Need of God's presence, 93

Macculloch, Dr., Reason demands a God, 37
Macdonald a part of God's allness, 92
MacDonald, George, 241, 268, 279
Macduff, 153, 195
Maclaren, Alexander, 92, 94, 151, 176, 211, 242
Macleod, Norman, Guidance greater than supposed, 211
Macmillan, Transformations wrought by grace, 172
M'All, Greatness of God's attributes, 58
Mann, Horace, Education incomplete without God, 107
Manton, 56, 60, 71, 81, 184, 281
Martin, S., 56, 267
Martineau, James, 131, 223
Mason, God's attributes, 59
Massilon, God should be everything to us, 294
Maxwell, J. C., No philosophy without God, 31
McCheyne, R. M., 284, 296
McCosh, 62
Melancthon's definition of God, 12
MERCY OF GOD, 85, 144, 176
Meyer, F. B., 140, 149
Mill, John Stuart, The real ruler of the universe, 126, 130

Mitchell, Prof., Creation not the result of chance, 37
Montgomery, God's beautiful works, 19
Moody, D. L., Trusting God's promises, 239
Moore, T., God the life and light of the world, 21
More, H., Our wills blended with God's will, 229
Mountford, William, God has a purpose in everything, 210
Mozoomdar, A pagan conception of God, 145
Mueller, Max, The Heaven-Father of the nations, 101
Mullois, Man a marred machine without God, 307
Murphy, Nature caused by God, 27
Myer's Ancient History, Ancient Egypt believed in God, 102

NAMES, TITLES AND SYMBOLS OF GOD, 254
Napoleon, 49, 120
NATURE A REVELATION OF GOD, 13
Nature God's harmony, 15
Nature God's hieroglyphics, 35
Nature God's dwelling, 16
Nature Inspires reverence for God, 23
Nature Reveals God's greatness, 16
NEGLECTING AND OPPOSING GOD, 299, 301
Newman, John H., Lead, Kindly Light (*Poem*), 209
Newton, Angels cannot comprehend God, 65
Newton, John, 223, 263, 265
Newton, Sir Isaac, Philosophical to believe in God, 124
Nicholson, Bishop, Prevalence of Pantheism, 310

Ocean, God compared to the, 257
OMNIPOTENCE OF GOD, 73
OMNIPRESENCE OF GOD, 84
OMNISCIENCE OF GOD, 77
OPPOSING AND NEGLECTING GOD, 299, 301
Owen, Rev. G. S., Threatening God, 302

Paine, Tom, Believed in God, 132
Paley's watch argument, 33
Pantheism, 310
Park, Prof. Edwards A., God's voice in nature, 18
Parker, Theodore, Nature a sparklet from God, 17
Paulin, George, Comfort of Omnipresence (*Poem*), 84
Paxton, J. R., God is kind but just, 160
Payson, Edward, God's will is perfect, 49
Pennsylvania law on Blasphemy, 308
Perfection of God, 56, 157
Perrine, God always with us, 286
Persians worshipped the Supreme God, 103
PERSONALITY OF GOD, 50
Peters, Madison, Eternity beyond conception, 43
PHILOSOPHERS' BELIEF IN GOD, 123
Philosophical to believe in God, 124
Philosophy, None without God, 31
Pierson, A. T., 14, 158
Pilkington, God sees beneath the surface, 80
Plato's idea of God, 12, 122, 145
Plutarch, No town without a temple, 98
Plutarch's faith in God, 104, 108
Poems, 17, 20, 21, 23, 33, 36, 112, 115, 229 267, 285, 286
POETS' BELIEF IN GOD, 112
Pollock, God incomprehensible, 12
Pope, 19, 96, 135, 305
Power, Fellowship with God, 280
Pressensé, Atheism would be a hell, 138
Preston, God knows everything, 79
Prime, S. Irenæus, Rest found only in God, 275
Promises of God, 239
Prophecy proves God's existence, 31
PROVERBS ABOUT GOD, 312
PROVIDENCE OF GOD, 18, 218
Pulsford, J., God's glory compared to the sun, 70

Quarles, True love begets fear, etc., 217, 296, 297

Racine, 23, 298
Radium, God compared to, 256
Reason demands a God, 37, 53
Reid, J. M., All things working for good, 222
RESISTING AND NEGLECTING GOD, 299
Rest found in God, 94, 275, 280
Rest, None outside of God, 307
REVELATION OF GOD TO US, 13
Reynolds, Bishop, 184, 306
RICHES AND GLORY OF GOD, 214
Richter's awe-inspiring apolog, 74
Robertson, F. W., 93, 149, 160, 241, 278
Robespierre sways France against atheism, 143
Rock, God compared to a, 257
Rogers, N., God's attributes like Himself, 57
Rousseau's belief in God, 134
Rowe, Elizabeth, Glory of God manifest in his mercy, 179
Ruskin, John, 22, 64, 107, 139, 212, 253
Rutherford, 75, 80, 93, 210, 286
Ryan, Archbishop, At the Parliament of Religions, 95
Ryle, Our conceptions of God are paltry, 68

Saadi, Fear those who fear not God, 302
Sale, George, Slighting God, 305
Sales, De (See De Sales).
Sales, God's presence like the air, 87
Salter, 145, 146, 168, 215, 261, 284
Satisfy, God alone can, 45, 282, 307
Saurin, James, Meditate on God's love, 154
Savonarola, God infinite in mercy, 144
Sawyer, S. J., Deists now extinct as dodos, 56
Schiller, God's movements not aimless, 47
Schopenhaur's objection to Pantheism, 311
Science and God, 129
SCIENTISTS' BELIEF IN GOD, 128
Scott, How God guided Israel, 212
Scott, Sir Walter, Atheism a hideous creed, 109
Seasons, show God's wisdom, 22
Secker, We are created for God's service, 294
Sedgwick, Only Christians can call God Father, 242
SEEKING AFTER GOD, 289

Seneca's idea of perfect liberty, 127
Sergeant, Judge, Competent witnesses, 122
SERVING GOD, 294
Shakespeare, 48, 49, 108, 219
Sharp, J. C., Becoming part of God's kingdom, 253
Sharswood, Judge, First truths, 122
Shedd, Prof., The necessity of God's justice, 161
Shield, God a, 257
Sidney, Algernon, God helps self-helpers, 295
Silence of God, 203
Silesius, Angelus, God's Indwelling a Heaven (*Poem*), 267
Simpson, God's watch-care, 247
SIN, GOD'S HATRED OF, 260
Sin, No, hidden from God, 82
SKEPTICS' ADMISSIONS CONCERNING GOD, 132
Smiles, God merciful to his enemies, 307
Smith, Goldwin, Science and monotheism, 129
Socrates' faith in God, 122
South, 65, 82, 201, 233, 235
SOVEREIGNTY OF GOD, 47
Spencer, 47, 75, 161, 184, 205, 266
Spenser, God's Goodness (*Poem*), 112
Spurgeon, 13, 17, 62, 180, 181, 215, 246, 275, 302
Stanley, Dean, The Westminster definition of God, 11
STATESMEN'S BELIEF IN GOD, 116
Sterne, Laurence, 188
Stillingfleet, All people acknowledged God, 96
Stockdale, F. B., God the greatest sufferer, 206
Stoics' belief in God, 106
Story, Judge, Belief in God, 121
Stoughton, Dr., Sinning against God's grace, 306
Submission to God, 49
Sufficiency of God, 217
Sumner, Bishop, All classes neglecting God, 300
Sunday School Times, 79, 207, 257
Sun, God compared to the, 70, 214, 254
SUPREMACY OF GOD, 44
SWEARING, OR BLASPHEMING GOD'S NAME, 308
Swetchine, Mad., God commands most fidelity, 100
Swift, The universe not an accident, 27
Swinburne, Love knows our way, 155
Swing, Atheism is soul paralyses, 138
Swinnock, 57, 165, 205, 239, 282
SYMBOLS, NAMES AND TITLES OF GOD, 254
Symonds, John Addington, The voice of God, 290
Sympathy of God, 196

Talmage, 67, 182, 196
Taylor, Bishop Jeremy, 34, 85, 188, 197, 217, 286
Taylor, Jane, Who Taught the Bird? (*Poem*), 32
Taylor, W. R., Nature in harmony with God, 15
Tennyson, 22, 285
Tertullian, The Trinity of God, 51
Thackeray's reverence for God, 110
Theodoret, Why God permits trials, 210
Thomas, Dr., Love for God drives out evil, 276
Thompson, Samuel, God the universal soul, 10
Tillotson, 82, 169, 284
Todd, Dr. J., 15, 266
Toplady, We need daily grace, 164
Townsend, God's signature on all hearts, 96
Townsend, L. T., African tribes believers in God, 101
Trapp, God unlike Sertorius or Pertinax, 241
Trench, Nature God's hieroglyphics, 35
TRINITY OF GOD, 51
Trumbull, H. C., No need to prove God's existence, 28
TRUTHFULNESS OF GOD, 240
Tupper, M. F., God is of necessity Love, 155
Turner, God means *good*, 199
Tyrius, Maximus, All nations believed in God, 96

UNCHANGEABLENESS, OR IMMUTABILITY OF GOD, 71
UNIVERSITY OF BELIEF IN GOD, 95

Vianney, 164, 175, 185
Vincent, J. H., A skeptic's objections answered, 90
Voltaire's belief in God, 134

Wallace's favorite quotation, 13
Walton, Izaak, Work as well as pray, 295
Ward, Mary A., God unchangeable, 72
Warren, Bishop, The Trinity in light, 52
Washington, George, 116
Watson, 44, 91, 165, 174, 184, 185, 187, 263
Watts, 48, 240
Webster, Daniel, Man's dominating impulse, 120
Wesley, Charles, Depth of Mercy (*Poem*), 182
Wesley, John, 51, 292
Westminster Catechism, Definition of God, 11
Whitecross, Living in sight of God, 83
Whittier, J. G., 39, 114, 219, 220
Who Taught the Bird (*Poem*), 32
Wicked, The, cannot escape God, 49
Williams, W., A Prayer for Guidance (*Poem*), 209
WILL OF GOD, 227
Wisdom of God, 22, 78, 83

Young, Dr. J., Why we should fear God, 298
Young, God's foe no friend to man, etc., 19, 237, 305
Young's Two Little Night Thoughts (*Poem*), 34